EXTRACTS

FROM

CICERO

PART I

WALFORD

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EXTRACTS FROM CICERO

NARRATIVE AND DESCRIPTIVE

WITH ENGLISH NOTES

BY

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PART I

ANECDOTES FROM GREEK AND ROMAN HISTORY

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It is hoped that a volume of Extracts from Cicero, bringing together from all parts of his writings specimens of his simple narrative style, will be useful for the middle forms of schools, and help to supply the want that is felt of a good construing book, interesting in itself and fairly easy, to succeed Cornelius Nepos and Caesar, while at the same time it will furnish a good model of style for translation into Latin of such passages of English as are usually set to beginners. The Editor has also found the shorter Anecdotes useful in teaching the rules of the Latin moods, by making boys turn those that are in Oratio Recta into Oratio Obliqua, and vice-versa. They are also well adapted for translation and re-translation.

In consequence of the wish for short and cheap Text-books expressed by some of the leading Masters of Schools, it has been published in three separate parts, as well as in one complete work. Each part is followed by short notes on the passages given, in which the Editor has endeavoured to avoid inserting anything which may be readily found in a Classical Dictionary or Dictionary of Antiquities, or other common book of reference, but has sought to give such assistance as may help boys in making out their author, and point out to them the usages and idioms and points of grammar which it is important for them to attend to, as a foundation on which higher matters of scholarship may be built afterwards.

The Editor is unwilling to allow the complete work to appear without adding a few words of acknowledgment and thanks. He has derived help from the notes of Mr. Long on the passages from the Verrine Orations, and on Cicero's letter to Quintus, and also from the Oxford edition of the Tusculan Disputations; and for several illustrations of passages from the De Officiis he is indebted to the elaborate edition of Mr. H. A. Holden. The translations of sentences and passages were in all cases made previously to any reference to other editions.

His special thanks are due to his friend, the Rev. Dr. Mitchinson, Head Master of the King's School, Canterbury, for valuable suggestions and contributions to the notes on various points of Physiology and Natural History in the 'Beauties of Nature.'

It may, perhaps, be well to mention that the selection of passages is entirely original, and not in any degree borrowed from any other work.

HAILEYBURY COLLEGE,
Nov. 27, 1869.

The work has now been carefully revised throughout, and the errors which have been discovered corrected: the punctuation has also, it is hoped, been improved.

HAILEYBURY COLLEGE,
Nov. 4, 1873.

EXTRACTS FROM CICERO.

SECTION I.

ANECDOTES FROM GRECIAN HISTORY.

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SECTION I.

ANECDOTES FROM GRECIAN HISTORY.

1. *The Nature of God.*

Roges me quid aut quale sit deus, auctore utar Simonide, de quo quum quaesivisset hoc idem tyrannus Hiero, deliberandi sibi unum diem postulavit. Quum idem ex eo postridie quaereret, biduum petivit. Quum saepius duplicaret numerum dierum, admiransque Hiero requireret cur ita faceret; 'Quia, quanto,' inquit, 'diutius considero, tanto mihi res videtur obscurior.' Sed Simonidem arbitror, (non enim poeta solum suavis, verum etiam ceteroqui doctus sapiensque traditur), quia multa venirent in mentem acuta atque subtilia, dubitantem quid eorum esset verissimum, desperasse omnem veritatem.

2. *Friendship not to be bought.*

Praeclare epistola quadam Alexandrum filium Philippus accusat quod largitione benevolentiam Macedonum consectetur: 'Quae te, malum,' inquit, 'ratio in istam spem induxit, ut eos tibi fideles putares fore, quos pecunia corrupisses? An tu id agis ut Macedones non te regem suum, sed ministrum

et praebitorem sperent fore?' Bene 'ministrum et praebitorem,' quia sordidum regi: melius etiam, quod largitionem corruptelam dixit esse. Fit enim deterior qui accipit, atque ad idem semper exspectandum paratior. Hoc ille filio: sed praeceptum putemus omnibus.

3. *Proof of Sanity.*

Sophocles ad summam senectutem tragoedias fecit: quod propter studium quum rem negligere familiarem videretur, a filiis in iudicium vocatus est, ut, quemadmodum nostro more male rem gerentibus patribus bonis interdici solet, sic illum quasi desipientem a re familiari removerent iudices. Tum senex dicitur eam fabulam quam in manibus habebat et proxime scripserat, Oedipum Coloneum, recitasse iudicibus, quaesisseque num illud carmen desipientis videretur. Quo recitato, sententiis iudicum est liberatus.

4. *True Friendship.*

Damonem et Phintiam Pythagoreos ferunt hoc animo inter se fuisse, ut, quum eorum alteri Dionysius tyrannus diem necis destinavisset, et is qui morti addictus esset paucos sibi dies commendandorum suorum causa postulavisset, vas factus est alter eius sistendi, ut, si ille non revertisset, moriendum esset ipsi. Qui quum ad diem se recepisset, admiratus eorum fidem tyrannus petivit ut se ad amicitiam tertium ascriberent.

5. *Lysander at Sardis.*

Socrates in Xenophontis Oeconomico loquitur cum Critobulo, Cyrum minorem, regem Persarum praestantem ingenio atque imperii gloria, quum Lysander Lacedaemonius, vir summae virtutis, venisset ad eum Sardis eique

dona a sociis attulisset, et ceteris in rebus comem erga Lysandrum atque humanum fuisse, et ei quemdam conseptum agrum diligenter consitum ostendisse. Quum autem admiraretur Lysander et proceritates arborum et directos in quincuncem ordines et humum subactam atque puram et suavitatem odorum qui afflarentur e floribus, tum eum dixisse, mirari se non modo diligentiam sed etiam sollertiam eius a quo essent illa dimensa atque descripta, et ei Cyrum respondisse, 'Atqui ego omnia ista sum dimensus; mei sunt ordines, mea descriptio; multae etiam istarum arborum mea manu sunt satae.' Tum Lysandrum, intuentem eius purpuram et nitorem corporis ornatumque Persicum multo auro multisque gemmis, dixisse: 'Recte vero te, Cyre, beatum ferunt, quoniam virtuti tuae fortuna coniuncta est!'

6. *Lysander at Athens.*

Lysandrum Lacedaemonium dicere aiunt solitum, Lacedaemone esse honestissimum domicilium senectutis. Nusquam enim tantum tribuitur aetati, nusquam est senectus honoratior. Quin etiam memoriae proditum est, quum Athenis, ludis, quidam in theatrum grandis natu venisset, in magno consessu locum nusquam ei datum a suis civibus; quum autem ad Lacedaemonios accessisset, qui, legati quum essent, certo in loco consederant, consurrexisse omnes, et senem illum sessum recepisse. Quibus quum a cuncto consessu plausus esset multiplex datus, dixisse ex iis quemdam, Athenienses scire quae recta essent, sed facere nolle.

7. *Cyrus' Last Words.*

Apud Xenophontem moriens Cyrus maior haec dicit. 'Nolite arbitrari, o mihi carissimi filii, me, quum a vobis

discessero, nusquam aut nullum fore. Nec enim, dum eram vobiscum, animum meum videbatis, sed eum esse in hoc corpore ex iis rebus quas gerebam intelligebatis. Eumdem igitur esse creditote, etiam si nullum videbitis. Nec vero clarorum virorum post mortem honores permanerent, si nihil eorum ipsorum animi efficerent, quo diutius memoriam sui teneremus. Mihi quidem numquam persuaderi potuit, animos, dum in corporibus essent mortalibus, vivere; quum exissent ex iis, emori: nec vero tum animum esse insipientem, quum ex insipienti corpore evasisset; sed quum omni admixtione corporis liberatus purus et integer esse coepisset, tum esse sapientem. Atque etiam, quum hominis natura morte dissolvitur, ceterarum rerum perspicuum est quo quaeque discedat; abeunt enim illuc omnia, unde orta sunt: animus autem solus nec quum adest nec quum discedit apparet. Iam vero videtis nihil esse morti tam simile quam somnum. Atqui dormientium animi maxime declarant divinitatem suam: multa enim, quum remissi et liberi sunt, futura prospiciunt. Ex quo intelligitur quales futuri sint, quum se plane corporis vinculis relaxaverint. Quare, si haec ita sunt, sic me colitote, ut deum: sin una est interiturus animus cum corpore, vos tamen deos verentes, qui hanc omnem pulchritudinem tuentur et regunt, memoriam nostri pie inviolateque servabitis.' Cyrus quidem haec moriens.

8. *The Last Resource.*

Lacedaemonii Philippo minitanti per litteras, se omnia quae conarentur prohibiturum, quaesiverunt, num se esset etiam mori prohibiturus.

9. *Goodness preferred to Riches.*

Danda omnino opera est ut omni generi satisfacere possimus; sed si res in contentionem veniet, nimirum

Themistocles est auctor adhibendus; qui quum consuleretur, utrum bono viro pauperi, an minus probato diviti filiam collocaret, 'Ego vero,' inquit, 'malo virum qui pecunia egeat, quam pecuniam quae viro.'

10. *Ambition.*

Noctu ambulabat in publico Themistocles, quod somnum capere non posset, quaerentibusque respondebat, Miltiadis tropaeis se e somno suscitari.

11. *A Retort.*

Themistocles fertur Seriphio cuidam in iurgio respondisse, quum ille dixisset, eum non sua sed patriae gloria splendorem assecutum, 'Nec, hercule, si ego Seriphius essem, nobilis, nec tu, si Atheniensis esses, clarus unquam fuisses.'

12. *Gyges' Ring.*

Satis nobis, si modo in philosophia aliquid profecimus, persuasum esse debet, si omnes deos hominesque celare possimus, nihil tamen avare, nihil iniuste, nihil libidinose, nihil incontinenter esse faciendum. Hinc ille Gyges inducitur a Platone: qui, quum terra discessisset magnis quibusdam imbribus, descendit in illum hiatum, aeneumque equum, ut ferunt fabulae, animadvertit, cuius in lateribus fores essent: quibus apertis, hominis mortui vidit corpus magnitudine inusitata, anulumque aureum in digito: quem ut detraxit, ipse induit, (erat autem regius pastor), tum in concilium se pastorum recepit. Ibi quum palam eius anuli ad palmam converterat, a nullo videbatur, ipse autem omnia videbat; idem rursus videbatur, quum in locum anulum

inverterat. Itaque hac opportunitate anuli usus regem dominum interemit, sustulitque quos obstare arbitrabatur: nec in his eum facinoribus quisquam potuit videre. Sic repente anuli beneficio rex exortus est Lydiae. Hunc igitur ipsum anulum si habeat sapiens, nihilo plus sibi licere putet peccare, quam si non haberet. Honesta enim bonis viris, non occulta, quaeruntur.

13. *A Happy Resolution.*

Aratus Sicyonius iure laudatur, qui, quum eius civitas quinquaginta annos a tyrannis teneretur, profectus Argis Sicyonem, clandestino introitu urbe est potitus. Quumque tyrannum Nicoclem improviso oppressisset, sexcentos exsules, qui fuerant eius civitatis locupletissimi, restituit, remque publicam adventu suo liberavit. Sed quum magnam animadverteret in bonis et possessionibus difficultatem, quod et eos quos ipse restituerat, quorum bona alii possederant, egere iniquissimum arbitrabatur, et quinquaginta annorum possessiones moveri non nimis aequum putabat, propterea quod tam longo spatio multa hereditatibus, multa emptionibus, multa dotibus tenebantur sine iniuria, iudicavit neque illis adimi neque his non satisfieri quorum illa fuerant oportere. Quum igitur statuisset opus esse ad eam rem constituendam pecunia, Alexandriam se proficisci velle dixit, remque integram ad reditum suum iussit esse: isque celeriter ad Ptolemaeum, suum hospitem, venit, qui tum regnabat alter post Alexandriam conditam. Cui quum exposuisset patriam se liberare velle, causamque docuisset; a rege opulento vir summus facile impetravit, ut grandi pecunia adiuvaretur. Quam quum Sicyonem attulisset, adhibuit sibi in consilium quindecim principes cum quibus causas cognovit et eorum qui aliena tenebant, et eorum qui sua amiserant: perfecitque aestimandis possessionibus, ut persuaderet aliis

ut pecuniam accipere mallent, possessionibus cederent, aliis, ut commodius putarent numerari sibi quod tanti esset, quam suum recuperare. Ita perfectum est ut omnes, concordia constituta, sine querela discederent. O virum magnum dignumque, qui in nostra republica natus esset! Sic par est agere cum civibus, non, ut bis iam vidimus, hastam in foro ponere et bona civium voci subiicere praeconis. At ille Graecus, id quod fuit sapientis et praestantis viri, omnibus consulendum putavit: eaque est summa ratio et sapientia boni civis, commoda civium non divellere, atque omnes aequitate eadem continere.

14. *Contempt of Pain.*

Pueri Spartiatae non ingemiscunt verberum dolore laniati. Adolescentium greges Lacedaemone vidimus ipsi incredibili contentione certantes pugnis, calcibus, unguibus, morsu denique, quum exanimarentur prius, quam se victos faterentur. Quae barbaria India vastior aut agrestior? In ea tamen gente primum ii qui sapientes habentur nudi aetatem agunt et Caucasi nives hiemalemque vim perferunt sine dolore: quumque ad flammam se applicaverunt, sine gemitu aduruntur. Mulieres vero in India, quum est cuius earum vir mortuus, in certamen iudiciumque veniunt, quam plurimum ille dilexerit: plures enim singulis solent esse nuptae: quae est victrix, ea laeta, prosequentibus suis, una cum viro in rogum imponitur: illa victa maesta discedit. Aegyptiorum morem quis ignorat? quorum imbutae mentes pravitatis erroribus quamvis carnificinam prius subierint, quam ibim aut aspidem aut felem aut canem aut crocodilum violent: quorum etiam si imprudentes quippiam fecerint, poenam nullam recusent. De hominibus loquor. Quid bestiae? Non frigus, non famem, non montivagos atque silvestres cursus lustrationesque patiuntur? non pro suo partu ita propugnant,

ut vulnera excipiant, nullos impetus, nullos ictus reformident? Omitto quae perferant quaeque patiantur ambitiosi honoris causa, laudis studiosi gloriae gratia, amore incensi cupiditatis. Plena vita exemplorum est.

15. *The Value of Memory.*

Apud Graecos fertur incredibili quadam magnitudine consilii atque ingenii Atheniensis ille fuisse Themistocles; ad quem quidam doctus homo atque in primis eruditus accessisse dicitur, eique artem memoriae, quae tum primum proferebatur, pollicitus esse se traditurum; quum ille quaesisset quidnam illa ars efficere posset, dixisse illum doctorem, ut omnia meminisset; et ei Themistoclem respondisse, gratius sibi illum esse facturum, si se oblivisci quae vellet, quam si meminisse docuisset.

16. *The Secret of Eloquence.*

Actio in dicendo una dominatur. Sine hac summus orator esse in numero nullo potest, mediocris hac instructus summos saepe superare. Huic primas dedisse Demosthenes dicitur, quum rogaretur quid in dicendo esset primum, huic secundas, huic tertias. Quo mihi melius etiam illud ab Aeschine dictum videri solet, qui, quum propter ignominiam iudicii cessisset Athenis et se Rhodum contulisset, rogatus a Rhodiis, legisse fertur orationem illam egregiam quam in Ctesiphontem contra Demosthenem dixerat; qua perlecta, petitum est ab eo postridie ut legeret illam etiam quae erat contra a Demosthene pro Ctesiphonte edita: quam quum suavissima et maxima voce legisset, admirantibus omnibus, 'Quanto,' inquit, 'magis admiraremini, si audissetis ipsum!' Ex quo satis significavit, quantum esset in actione, qui orationem eamdem aliam esse putaret, actore mutato.

17. *Tyrants live in Fear.*

Qui se metui volent, a quibus metuentur, eosdem metuant ipsi necesse est. Quid enim censemus superiorem illum Dionysium, quo cruciatu timoris angi solitum? qui, cultros metuens tonsorios, candente carbone sibi adurebat capillum? Quid? Alexandrum Pheraeum quo animo vixisse arbitramur? qui, ut scriptum legimus, quum uxorem Theben admodum diligeret, tamen ad eam ex epulis in cubiculum veniens, barbarum, et eum quidem, ut scriptum est, compunctum notis Threiciis, destricto gladio iubebat anteire; praemittebatque de stipatoribus suis, qui scrutarentur arculas muliebres et ne quod in vestimentis occultaretur telum exquirerent. O miserum, qui fideliorem et barbarum et stigmatiam putaret quam coniugem! Nec eum fefellit. Ab ea est enim ipsa propter pellicatus suspicionem interfectus. Nec vero ulla vis imperii tanta est, quae premente metu possit esse diuturna. Testis est Phalaris, cuius est praeter ceteros nobilitata crudelitas; qui non ex insidiis interiit, ut is quem modo dixi, Alexander; non a paucis, ut hic noster: sed in quem universa Agrigentinorum multitudo impetum fecit. Quid? Macedones nonne Demetrium reliquerunt, universique se ad Pyrrhum contulerunt? Quid? Lacedaemonios iniuste imperantes nonne repente omnes fere socii deseruerunt, spectatoresque se otiosos praebuerunt Leuctricae calamitatis?

18. *True Patriotism unselfish.*

Inventi autem multi sunt qui non modo pecuniam sed vitam etiam profundere pro patria parati essent, iidem gloriae iacturam ne minimam quidem facere vellent, ne republica quidem postulante: ut Callicratidas, qui quum Lacedaemoniorum dux fuisset Peloponnesiaco bello, mul-

taque fecisset egregie, vertit ad extremum omnia, quum consilio non paruit eorum qui classem ab Arginusis removendam, nec cum Atheniensibus dimicandum putabant. Quibus ille respondit, Lacedaemonios, classe illa amissa, aliam parare posse, se fugere sine suo dedecore non posse. Atque haec quidem Lacedaemoniis plaga mediocris: illa pestifera, qua quum Cleombrotus, invidiam timens, temere cum Epaminonda conflixisset, Lacedaemoniorum opes corruerunt.

19. *Theory and Practice.*

Heracleotes Dionysius, quum a Zenone fortis esse didicisset, a dolore deductus est. Nam quum ex renibus laboraret, ipso in eiulatu clamitabat, falsa esse illa, quae antea de dolore ipse sensisset. Quem quum Cleanthes condiscipulus rogaret, quaenam ratio eum de sententia deduxisset, respondit, 'Quia, quum tantum operae philosophiae dedissem, dolorem tamen ferre non possem, satis esset argumenti, malum esse dolorem. Plurimos autem annos in philosophia consumpsi, nec ferre possum: malum est igitur dolor.' Tum Cleanthem, quum pede terram percussisset, versum ex Epigonis ferunt dixisse:

Audisne haec, Amphiarae, sub terram abdite?

Zenonem significabat: a quo illum degenerare dolebat. At non noster Posidonius, quem et ipse saepe vidi, et id dicam quod solebat narrare Pompeius, se, quum Rhodum venisset decedens ex Syria, audire voluisse Posidonium: sed quum audivisset, eum graviter esse aegrum, quod vehementer eius artus laborarent, voluisse tamen nobilissimum philosophum visere: quem ut vidisset et salutavisset honorificisque verbis prosecutus esset molesteque se dixisset ferre, quod eum non posset audire; at ille, 'Tu vero,' inquit, 'potes: nec committam, ut dolor

corporis efficiat ut frustra tantus vir ad me venerit.' Itaque narrabat, eum graviter et copiose de hoc ipso, nihil esse bonum nisi quod honestum esset, cubantem disputavisse: quumque quasi faces ei doloris admoverentur, saepe dixisse, 'Nihil agis, dolor: quamvis sis molestus, numquam te esse confitebor malum.' Omninoque omnes clari et nobilitati labores contemnendo fiunt etiam tolerabiles.

20. *Instances of Contempt of Death.*

Quam me delectat Theramenes! quam elato animo est! Etsi enim flemus quum legimus, tamen non miserabiliter vir clarus emoritur. Qui quum, coniectus in carcerem triginta iussu tyrannorum, venenum ut sitiens obduxisset, reliquum sic e poculo eiecit ut id resonaret: quo sonitu reddito, arridens, 'Propino,' inquit, 'hoc pulcro Critiae,' qui in eum fuerat taeterrimus. Graeci enim in conviviis solent nominare, cui poculum tradituri sint. Lusit vir egregius extremo spiritu, quum iam praecordiis conceptam mortem contineret, vereque ei cui venenum praebiberat mortem est eam auguratus quae brevi consecuta est. Quis hanc animi maximi aequitatem in ipsa morte laudaret, si mortem malum iudicaret? Vadit in eumdem carcerem atque in eumdem paucis post annis scyphum Socrates, eodem scelere iudicum, quo tyrannorum Theramenes. Quae est igitur eius oratio, qua facit eum Plato usum apud iudices, iam morte multatum? 'Magna me,' inquit, 'spes tenet, iudices, bene mihi evenire, quod mittar ad mortem. Necesse est enim, sit alterum de duobus; ut aut sensus omnino omnes mors auferat, aut in alium quemdam locum ex his locis morte migretur. Quamobrem, sive sensus exstinguitur morsque ei somno similis est, qui nonnumquam etiam sine visis somniorum placatissimam quietem affert, dii boni! quid lucri est emori! aut quam

multi dies reperiri possunt, qui tali nocti anteponantur? cui si similis futura est perpetuitas omnis consequentis temporis, quis me beatior? Sin vera sunt quae dicuntur, migrationem esse mortem in eas oras, quas qui e vita excesserunt incolunt, id multo iam beatius est, te, quum ab iis qui se iudicum numero haberi volunt evaseris, ad eos venire qui vere iudices appellentur, Minoem, Rhadamanthum, Aeacum, Triptolemum: convenireque eos qui iuste et cum fide vixerint. Haec peregrinatio mediocris vobis videri potest? Ut vero colloqui cum Orpheo, Musaeo, Homero, Hesiodo liceat, quanti tandem aestimatis? Equidem saepe emori, si fieri posset, vellem, ut ea quae dico mihi liceret invenire. Quanta delectatione autem afficerer, quum Palamedem, quum Aiacem, quum alios iudicio iniquo circumventos convenirem? Tentarem etiam summi regis, qui maximas copias duxit ad Troiam, et Ulixi Sisyphique prudentiam: nec ob eam rem, quum haec exquirerem, sicut hic faciebam, capite damnarer. Ne vos quidem iudices, ii qui me absolvistis, mortem timueritis. Nec enim cuiquam bono mali quidquam evenire potest nec vivo nec mortuo, nec umquam eius res a diis immortalibus negligentur. Nec mihi ipsi hoc accidit fortuito. Nec vero ego iis, a quibus accusatus sum aut a quibus condemnatus, habeo quod succenseam, nisi quod mihi nocere se crediderunt.' Et haec quidem hoc modo. Nihil autem melius extremo: 'Sed tempus est,' inquit, 'iam hinc abire me ut moriar, vos ut vitam agatis. Utrum autem sit melius, dii immortales sciunt: hominem quidem scire arbitror neminem.' Nae ego haud paullo hunc animum malim, quam eorum omnium fortunas, qui de hoc iudicaverunt. Etsi, quod praeter deos negat scire quemquam, id scit ipse, utrum melius sit: nam dixit ante. Sed suum illud, nihil ut affirmet, tenet ad extremum. Nos autem teneamus, ut nihil censeamus esse malum, quod sit

a natura datum omnibus, intelligamusque, si mors malum sit, esse sempiternum malum. Nam vitae miserae mors finis esse videtur; mors si est misera, miseriae finis esse nullus potest. Sed quid ego Socratem aut Theramenem, praestantes viros virtutis et sapientiae gloria, commemoro, quum Lacedaemonius quidam, cuius ne nomen quidem proditum est, mortem tanto opere contempserit, ut, quum ad eam duceretur damnatus ab Ephoris, et esset vultu hilari atque laeto, dixissetque ei quidam inimicus, 'Contemnisne leges Lycurgi?' responderit: 'Ego vero illi maximam gratiam habeo, qui me ea poena multaverit, quam sine mutuatione et sine versura possem dissolvere.' O virum Sparta dignum! ut mihi quidem qui tam magno animo fuerit innocens damnatus esse videatur. Tales innumerabiles nostra civitas tulit. Sed quid duces et principes nominem, quum legiones scribat Cato saepe alacres in eum locum profectas unde redituras se non arbitrarentur? Pari animo Lacedaemonii in Thermopylis occiderunt, in quos Simonides:

Dic hospes Spartae, nos te hic vidisse iacentes,
Dum sanctis patriae legibus obsequimur.

Quid ille dux Leonidas dicit? 'Pergite animo forti, Lacedaemonii: hodie apud inferos fortasse caenabimus.' Fuit haec gens fortis, dum Lycurgi leges vigebant. E quibus unus, quum Perses hostis in colloquio dixisset glorians, 'Solem prae iaculorum multitudine et sagittarum non videbitis,' 'In umbra igitur,' inquit, 'pugnabimus.' Viros commemoro. Qualis tandem Lacaena? quae quum filium in praelium misisset, et interfectum audisset, 'Idcirco,' inquit, 'genueram, ut esset qui pro patria mortem non dubitaret occumbere.' Esto: fortes et duri Spartiatae: magnam habet vim reipublicae disciplina. Quid? Cyrenaeum Theodorum, philosophum non ignobilem, nonne miramur? cui quum Lysimachus rex crucem minaretur, 'Istis quaeso,'

inquit, 'ista horribilia minitare purpuratis tuis: Theodori quidem nihil interest, humine an sublime putrescat.'

Cuius hoc dicto admoneor, ut aliquid etiam de humatione et sepultura dicendum existimem: rem non difficilem, iis praesertim cognitis, quae de nihil sentiendo paullo ante dicta sunt. De qua Socrates quidem quid senserit, apparet in eo libro in quo moritur: Quum enim de immortalitate animorum disputavisset, et iam moriendi tempus urgeret, rogatus a Critone, quemadmodum sepeliri vellet, 'Multam vero,' inquit 'operam, amici, frustra consumpsi. Critoni enim nostro non persuasi, me hinc avolaturum, neque quidquam mei relicturum. Verumtamen, Crito, si me assequi potueris aut sicubi nactus eris, ut tibi videbitur sepelito. Sed, mihi crede, nemo me vestrum, quum hinc excessero, consequetur.' Praeclare id quidem, qui et amico permiserit, et se ostenderit de hoc toto genere nihil laborare. Durior Diogenes, et is quidem idem sentiens, sed, ut Cynicus, asperius, proiici se iussit inhumatum. Tum amici, 'Volucribusne et feris?' 'Minime vero,' inquit: 'sed bacillum propter me, quo abigam, ponitote.' 'Qui poteris?' illi: 'non enim senties.' 'Quid igitur mihi ferarum laniatus oberit, nihil sentienti?' Praeclare Anaxagoras: qui, quum Lampsaci moreretur, quaerentibus amicis, velletne Clazomenas in patriam, si quid ei accidisset, auferri: 'Nihil necesse est,' inquit: 'undique enim ad inferos tantumdem viae est.' Totaque de ratione humationis unum tenendum est, ad corpus illam pertinere, sive occiderit animus, sive vigeat. In corpore autem perspicuum est, vel exstincto animo vel elapso, nullum residere sensum.

21. *An Heroic Philosopher.*

Audi moriens quid dicat Epicurus, et intellige facta eius cum dictis discrepare. 'Epicurus Hermarcho S. Quum

ageremus,' inquit, 'vitae beatum, et eumdem supremum diem, scribebamus haec. Tanti autem morbi aderant vesicae et viscerum, ut nihil ad eorum magnitudinem posset accedere.' Miserum hominem! Si dolor summum malum est, dici aliter non potest. Sed audiamus ipsum: 'Compensabatur,' inquit, 'tamen cum his omnibus animi laetitia, quam capiebam memoria rationum inventorumque nostrorum. Sed tu, ut dignum est tua erga me et erga philosophiam voluntate ab adolescentulo suscepta, fac ut Metrodori tueare liberos.' Non ego iam Epaminondae, non Leonidae mortem huius morti antepono; quorum alter quum vicisset Lacedaemonios apud Mantineam, atque ipse gravi vulnere exanimari se videret, ut primum dispexit, quaesivit salvusne esset clypeus? Quum salvum esse flentes sui respondissent, rogavit, essentne fusi hostes? Quumque id quoque, ut cupiebat, audivisset, evelli iussit eam qua erat tranfixus hastam. Ita multo sanguine profuso, in laetitia et in victoria est mortuus. Leonidas autem, rex Lacedaemoniorum, se in Thermopylis trecentosque eos, quos eduxerat Sparta, quum esset proposita aut fuga turpis aut gloriosa mors, opposuit hostibus. Praeclarae mortes sunt imperatoriae. Philosophi autem in suis lectulis plerumque moriuntur.

22. *Death better than Life.*

Deorum immortalium iudicia solent in scholis proferre de morte, nec vero ea fingere ipsi, sed Herodoto auctore, aliisque pluribus. Primum Argiae sacerdotis Cleobis et Biton filii praedicantur. Nota fabula est. Quum enim illam ad sollemne et statum sacrificium curru vehi ius esset satis longe ab oppido ad fanum, morarenturque iumenta: tunc iuvenes ii, quos modo nominavi, veste posita, corpora oleo perunxerunt, ad iugum accesserunt. Ita sacerdos advecta in fanum, quum currus esset ductus a filiis, precata

a dea dicitur, ut illis praemium daret pro pietate, quod maximum homini dari posset a deo: post epulatos cum matre adolescentes somno se dedisse: mane inventos esse mortuos. Simili precatione Trophonius et Agamedes usi dicuntur, qui, quum Apollini Delphis templum exaedificavissent, venerantes deum, petierunt mercedem non parvam quidem operis et laboris sui, nihil certi, sed quod esset optimum homini. Quibus Apollo se id daturum ostendit post eius diei diem tertium: qui ut illuxit, mortui sunt reperti. Iudicavisse deum dicunt, et eum quidem deum, cui reliqui dii concessissent, ut praeter ceteros divinaret. Affertur etiam de Sileno fabella quaedam, qui quum a Mida captus esset, hoc ei muneris pro sua missione dedisse scribitur, docuisse regem, non nasci homini longe optimum esse, proximum autem, quam primum mori. Qua est sententia in Cresphonte usus Euripides:

Nam nos decebat, coetus celebrantis, domum
Lugere, ubi esset aliquis in lucem editus,
Humanae vitae varia reputantis mala:
At, qui labores morte finisset gravis,
Hunc omni amicos laude et laetitia exsequi.

Simile quiddam est in consolatione Crantoris. Ait enim, Terinaeum quemdam Elisium, quum graviter filii mortem maereret, venisse in Psychomantium, quaerentem quae fuisset tantae calamitatis causa. Huic in tabellis tres huiusmodi versiculos datos:

Ignaris homines in vita mentibus errant.
Euthynous potitur fatorum numine leto.
Sic fuit utilius finiri ipsique tibique.

His et talibus auctoribus usi, confirmant causam rebus a diis immortalibus iudicatam. Alcidamas quidam, rhetor antiquus in primis nobilis, scripsit etiam laudationem mortis, quae constat ex enumeratione humanorum malorum. Cui rationes eae quae exquisitius a philosophis colliguntur

defuerunt; ubertas orationis non defuit. Clarae vero mortes pro patria oppetitae non solum gloriosae rhetoribus sed etiam beatae videri solent. Repetunt ab Erechtheo, cuius etiam filiae cupide mortem expetiverunt pro vita civium: Codrum, qui se in medios immisit hostes, veste famulari, ne posset agnosci, si esset ornatu regio: quod oraculum erat datum, si rex interfectus esset, victrices Athenas fore. Menoeceus non praetermittitur: qui oraculo edito largitus est patriae suum sanguinem. Iphigenia Aulide duci se immolandam iubet, ut hostium sanguis eliciatur suo.

Veniunt inde ad propiora. Harmodius in ore et Aristogiton: Lacedaemonius Leonidas Thebanus Epaminondas vigent. Nostros non norunt, quos enumerare magnum est; ita sunt multi quibus videmus optabiles mortes fuisse cum gloria.

23. *Happiness not in External Goods.*

Socrates, quum esset ex eo quaesitum, Archelaum, Perdiccae filium, qui tum fortunatissimus haberetur, nonne beatum putaret? 'Haud scio,' inquit: 'numquam enim cum eo collocutus sum.

'Ain tu? An tu aliter id scire non potes?'

'Nullo modo.'

'Tu igitur ne de Persarum quidem rege magno potes dicere, beatusne sit?'

'An ego possim, quum ignorem quam sit doctus, quam vir bonus?'

'Quid? tu in eo sitam vitam beatam putas?'

'Ita prorsus existimo, bonos beatos, improbos miseros.'

'Miser ergo Archelaus?'

'Certe, si iniustus.'

Videturne omnem hic beatam vitam in una virtute ponere? Quid vero in epitaphio? quo modo idem?

'Nam cui viro,' inquit, 'ex se ipso apta sunt omnia quae ad beate vivendum ferunt, nec suspensa aliorum aut bono casu aut contrario pendere ex alterius eventis et errare coguntur, huic optime vivendi ratio comparata est. Hic est ille moderatus, hic fortis, hic sapiens, hic, et nascentibus et cadentibus quum reliquis commodis tum maxime liberis, parebit et obediet praecepto illi veteri:

> Neque enim laetabitur umquam nec maerebit nimis,
> Quod semper in se ipso omnem spem reponet sui.'

24. *Bodily Defects compensated.*

Diodotus Stoicus caecus multos annos nostrae domi vixit. Is vero, quod credibile vix esset, quum in philosophia multo etiam magis assidue quam antea versaretur, et quum fidibus Pythagoreorum more uteretur, quumque ei libri noctes et dies legerentur, quibus in studiis oculis non egebat, tum, quod sine oculis fieri posse vix videtur, geometriae munus tuebatur, verbis praecipiens discentibus, unde, quo quamque lineam scriberent. Asclepiadem ferunt, non ignobilem Eretricum philosophum, quum quidam quaereret quid ei caecitas attulisset, respondisse, puero ut uno esset comitatior. Ut enim vel summa paupertas tolerabilis sit, si liceat, quod quibusdam Graecis quotidie: sic caecitas ferri facile possit, si non desint subsidia valetudinum. Democritus, luminibus amissis, alba scilicet et atra discernere non poterat. At vero bona mala, aequa iniqua, honesta turpia, utilia inutilia, magna parva poterat, et sine varietate colorum licebat vivere beate, sine notione rerum non licebat. Atque hic vir impediri etiam animi aciem aspectu oculorum arbitrabatur: et, quum alii saepe quod ante pedes esset non viderent, ille infinitatem omnem peragrabat, ut nulla in extremitate consisteret. Traditum est etiam Homerum caecum fuisse. At eius picturam, non poesin, videmus.

Quae regio, quae ora, qui locus Graeciae, quae species formaque pugnae, quae acies, quod remigium, qui motus hominum, qui ferarum non ita expictus est, ut, quae ipse non viderit, nos ut videremus effecerit? Quid ergo? aut Homero delectationem animi ac voluptatem, aut cuiquam docto defuisse umquam arbitramur? Aut, ni ita se res haberet, Anaxagoras aut hic ipse Democritus agros et patrimonia sua reliquissent, huic discendi quaerendique divinae delectationi toto se animo dedidissent? Itaque augurem Tiresiam, quem sapientem fingunt poetae, numquam inducunt deplorantem caecitatem suam. At vero Polyphemum Homerus, quum immanem ferumque finxisset. cum ariete etiam colloquentem facit eiusque laudare fortunas, quod qua vellet ingredi posset, et quae vellet attingere. Recte hic quidem. Nihilo enim erat ipse Cyclops quam aries ille prudentior.

In surditate vero quidnam est mali? Erat surdaster M. Crassus: sed aliud molestius, quod male audiebat; etiam si, ut mihi videbatur, iniuria. Nostri Graece fere nesciunt, nec Graeci Latine. Ergo hi in illorum, et illi in horum sermone surdi: omnesque nos in iis linguis quas non intelligimus, quae sunt innumerabiles, surdi profecto sumus. At vocem citharoedi non audiunt: ne stridorem quidem serrae tum, quum acuitur: aut grunnitum, quum iugulatur, suis: nec, quum quiescere volunt; fremitum murmurantis maris. Et si cantus eos forte delectant, primum cogitare debent, antequam hi sint inventi, multos beate vixisse sapientes: deinde multo maiorem percipi posse legendis his quam audiendis voluptatem: tum, ut paullo ante caecos ad aurium traducebamus voluptatem, sic licet surdos ad oculorum. Etenim qui secum loqui poterit, sermonem alterius non requiret.

Congerantur in unum omnia, ut idem oculis et auribus captus sit, prematur etiam doloribus acerrimis corporis. Qui primum per se ipsi plerumque conficiunt hominem:

sin forte longinquitate producti vehementius tamen torquent quam ut causa sit cur ferantur, quid est tandem, dii boni! quod laboremus? Portus enim praesto est, mors, aeternum nihil sentiendi receptaculum. Theodorus Lysimacho mortem minitanti, 'Magnum vero,' inquit, 'effecisti, si cantharidis vim consecutus es.' Paullus Persae deprecanti ne in triumpho duceretur, 'In tua id quidem potestate est.'

25. *Wrong never Expedient.*

Sed utilitatis specie in re publica saepissime peccatur, ut in Corinthi disturbatione nostri. Durius etiam Athenienses, qui sciverunt ut Aeginetis, qui classe valebant, pollices praeciderentur. Hoc visum est utile; nimis enim imminebat propter propinquitatem Aegina Piraeeo. Sed nihil quod crudele utile. Est enim hominum naturae, quam sequi debemus, maxime inimica crudelitas. Male etiam, qui peregrinos urbibus uti prohibent eosque exterminant, ut Pennus apud patres nostros, Papius nuper. Nam esse pro cive, qui civis non sit, rectum est non licere: quam legem tulerunt sapientissimi consules, Crassus et Scaevola: usu vero Urbis prohibere peregrinos sane inhumanum est. Illa praeclara, in quibus publicae utilitatis species prae honestate contemnitur. Plena exemplorum est nostra respublica, quum saepe alias, tum maxime bello Punico secundo; quae, Cannensi calamitate accepta, maiores animos habuit quam umquam rebus secundis. Nulla timoris significatio, nulla mentio pacis. Tanta vis est honesti, ut speciem utilitatis obscuret. Athenienses quum Persarum impetum nullo modo possent sustinere statuerentque ut, urbe relicta, coniugibus et liberis Troezene depositis, naves conscenderent libertatemque Graeciae classe defenderent, Cyrsilum quemdam suadentem ut in urbe manerent Xerxemque reciperent lapidibus cooperuerunt. Atque ille utilitatem

sequi videbatur, sed ea nulla erat, repugnante honestate. Themistocles post victoriam eius belli, quod cum Persis fuit, dixit in contione, se habere consilium reipublicae salutare, sed id sciri non opus esse: postulavit, ut aliquem populus daret, quicum communicaret. Datus est Aristides. Huic ille, classem Lacedaemoniorum, quae subducta esset ad Gytheum, clam incendi posse; quo facto frangi Lacedaemoniorum opes necesse esset. Quod Aristides quum audisset, in contionem magna exspectatione venit dixitque, perutile esse consilium quod Themistocles afferret, sed minime honestum. Itaque Athenienses, quod honestum non esset, id ne utile quidem putaverunt; totamque eam rem, quam ne audierant quidem, auctore Aristide repudiaverunt.

26. *Cicero finds the Tomb of Archimedes at Syracuse.*

Archimedis ego quaestor ignoratum ab Syracusanis, quum esse omnino negarent, septum undique et vestitum vepribus et dumetis indagavi sepulcrum. Tenebam enim quosdam senariolos, quos in eius monumento esse inscriptos acceperam, qui declarabant in summo sepulcro sphaeram esse positam cum cylindro. Ego autem, quum omnia collustrarem oculis, (est enim ad portas Achradinas magna frequentia sepulcrorum,) animadverti columellam non multum e dumis eminentem: in qua inerat sphaerae figura et cylindri. Atque ego statim Syracusanis (erant autem principes mecum) dixi, me illud ipsum arbitrari esse, quod quaererem. Immissi cum falcibus multi purgarunt et aperuerunt locum. Quo quum patefactus esset aditus, ad adversam basim accessimus. Apparebat epigramma, exesis posterioribus partibus versiculorum, dimidiatis fere. Ita nobilissima Graeciae civitas, quondam vero etiam doctissima, sui civis unius acutissimi monumentum ignorasset, nisi ab homine Arpinate didicisset.

27. *An unhappy Tyrant.*

Duodequadraginta annos tyrannus Syracusanorum fuit Dionysius, quum quinque et viginti natus annos dominatum occupavisset. Qua pulchritudine urbem, quibus autem opibus praeditam servitute oppressam tenuit civitatem! Atqui de hoc homine a bonis auctoribus sic scriptum accepimus, summam fuisse eius in victu temperantiam, in rebusque gerendis virum acrem et industrium, eumdem tamen maleficum natura et iniustum. Ex quo omnibus, bene veritatem intuentibus, videri necesse est miserrimum. Ea enim ipsa quae concupierat ne tum quidem quum omnia se posse censebat consequebatur. Qui quum esset bonis parentibus atque honesto loco natus (etsi id quidem alius alio modo tradidit) abundaretque aequalium familiaritatibus et consuetudine propinquorum, credebat se eorum nemini, sed iis, quos ex familiis locupletum servos delegerat, quibus nomen servitutis ipse detraxerat, et quibusdam convenis et feris barbaris corporis custodiam committebat. Ita propter iniustam dominatus cupiditatem in carcerem quodammodo ipse se incluserat. Quin etiam, ne tonsori collum committeret, tondere filias suas docuit. Ita sordido ancillarique artificio regiae virgines, ut tonstriculae, tondebant barbam et capillum patris. Et tamen ab his ipsis, quum iam essent adultae, ferrum removit, instituitque ut candentibus iuglandium putaminibus barbam sibi et capillum adurerent. Quumque duas uxores haberet, Aristomachen, civem suam, Doridem autem Locrensem, sic noctu ad eas ventitabat, ut omnia specularetur et perscrutaretur ante. Et, quum fossam latam cubiculari lecto circumdedisset eiusque fossae transitum ponticulo ligneo coniunxisset, eum ipsum, quum forem cubiculi clauserat, detorquebat. Idemque, quum in communibus suggestis consistere non auderet,

concionari ex turri alta solebat. Atque is quum pila ludere vellet (studiose enim id factitabat) tunicamque poneret, adolescentulo tradidisse gladium dicitur. Hic quum quidam familiaris iocans dixisset, 'Huic quidem certe vitam tuam committis,' arrisissetque adolescens, utrumque iussit interfici, alterum, quia viam demonstravisset interimendi sui; alterum, quia dictum id risu approbavisset. Atque eo facto sic doluit, nihil ut tulerit gravius in vita. Sic distrahuntur in contrarias partes impotentium cupiditates. Quum huic obsecutus sis, illi est repugnandum. Quamquam hic quidem tyrannus ipse indicavit quam esset beatus. Nam quum quidam ex eius assentatoribus Damocles commemoraret in sermone copias eius, opes, maiestatem dominatus, rerum abundantiam, magnificentiam aedium regiarum, negaretque umquam beatiorem quemquam fuisse: 'Visne igitur,' inquit, 'Damocle, quoniam haec te vita delectat, ipse eamdem degustare et fortunam experiri meam?' Quum se ille cupere dixisset, collocari iussit hominem in aureo lecto, strato pulcherrime textili stragulo, magnificis operibus picto, abacosque complures ornavit argento auroque caelato. Tum ad mensam eximia forma pueros delectos iussit consistere, eosque nutum illius intuentes diligenter ministrare. Aderant unguenta, coronae: incendebantur odores: mensae conquisitissimis epulis exstruebantur. Fortunatus sibi Damocles videbatur. In hoc medio apparatu fulgentem gladium, e lacunari seta equina aptum, demitti iussit, ut impenderet illius beati cervicibus. Itaque nec pulchros illos ministratores aspiciebat nec plenum artis argentum, nec manum porrigebat in mensam; iam ipsae defluebant coronae: denique exoravit tyrannum, ut abire liceret, quod iam beatus nollet esse. Satisne videtur declarasse Dionysius, nihil esse ei beatum, cui semper aliqui terror impendeat? Atque ei ne integrum quidem erat, ut ad iustitiam remigraret, civibus libertatem et iura redderet: iis enim se adolescens

improvida aetate irretierat erratis, eaque commiserat, ut salvus esse non posset, si sanus esse coepisset. Quanto opere vero amicitias desideraret, quarum infidelitatem extimescebat, declaravit in Pythagoreis duobus illis, quorum quum alterum vadem mortis accepisset, alter, ut vadem suum liberaret, praesto fuisset ad horam mortis destinatam, 'Utinam ego,' inquit, 'tertius vobis amicus ascriberer!' Quam huic erat miserum carere consuetudine amicorum, societate victus, sermone omnino familiari, homini praesertim docto a puero et artibus ingenuis erudito! Musicorum vero perstudiosum accepimus, poetam etiam tragicum: quam bonum, nihil ad rem. In hoc enim genere nescio quo pacto magis, quam in aliis, suum cuique pulchrum est; adhuc neminem cognovi poetam, (et mihi fuit cum Aquinio amicitia,) qui sibi non optimus videretur; sic se res habet: te tua, me delectant mea. Sed, ut ad Dionysium redeamus, omni cultu et victu humano carebat: vivebat cum fugitivis, cum facinorosis, cum barbaris: neminem, qui aut libertate dignus esset aut vellet omnino liber esse, sibi amicum arbitrabatur.

28. *Hunger the best Sauce.*

Darius in fuga, quum aquam turbidam et cadaveribus inquinatam bibisset, negavit umquam se bibisse iucundius. Numquam videlicet sitiens biberat. Nec esuriens Ptolemaeus ederat: cui quum peragranti Aegyptum, comitibus non consecutis, cibarius in casa panis datus esset, nihil visum est illo pane iucundius. Socratem ferunt, quum usque ad vesperum contentius ambularet, quaesitumque esset ex eo quare id faceret, respondisse, se, quo melius caenaret, obsonare ambulando famem. Quid? victum Lacedaemoniorum in philitiis nonne videmus? Ubi quum tyrannus caenavisset Dionysius, negavit se iure illo nigro,

quod caenae caput erat, delectatum. Tum is, qui illa coxerat: 'Minime mirum, condimenta enim defuerunt.' 'Quae tandem?' inquit ille. 'Labor in venatu, sudor, cursus ad Eurotam, fames, sitis: his enim rebus Lacedaemoniorum epulae condiuntur.' Atque hoc non ex hominum more solum, sed etiam ex bestiis intelligi potest, quae, ut quidquid obiectum est, quod modo a natura non sit alienum, eo contentae non quaerunt amplius. Civitates quaedam universae, more doctae, parsimonia delectantur, ut de Lacedaemoniis paullo ante diximus. Persarum a Xenophonte victus exponitur; quos negat ad panem adhibere quidquam, praeter nasturtium. Quamquam si quaedam etiam suaviora natura desideret, quam multa ex terra arboribusque gignuntur, quum copia facili, tum suavitate praestantia! Adde siccitatem quae consequitur hanc continentiam in victu, adde integritatem valetudinis. Confer sudantes, ructantes, refertos epulis, tamquam opimos boves: tum intelliges, qui voluptatem maxime sequantur, eos minime consequi; iucunditatemque victus esse in desiderio, non in satietate. Timotheum, clarum hominem Athenis et principem civitatis ferunt, quum caenavisset apud Platonem eoque convivio admodum delectatus esset, vidissetque eum postridie, dixisse: 'Vestrae quidem caenae non solum in praesentia, sed etiam postero die iucundae sunt.' Quid, quod ne mente quidem recte uti possumus, multo cibo et potione completi? Est praeclara epistola Platonis ad Dionis propinquos, in qua scriptum est his fere verbis: 'Quo quum venissem, vita illa beata, quae ferebatur, plena Italicarum Syracusiarumque mensarum, nullo modo mihi placuit: bis in die saturum fieri, nec umquam pernoctare solum; ceteraque, quae comitantur huic vitae, in qua sapiens nemo efficietur umquam, moderatus vero multo minus. Quae enim natura tam mirabiliter temperari potest?' Quo modo igitur iucunda vita potest esse, a qua absit prudentia, absit

moderatio? Ex quo Sardanapali, opulentissimi Syriae regis, error agnoscitur, qui incidi iussit in busto:

> Haec habeo, quae edi, quaeque exsaturata libido
> Hausit: at illa iacent multa et praeclara relicta.

'Quid aliud,' inquit Aristoteles, 'in bovis non in regis sepulcro inscriberes?' Haec habere se mortuum dicit, quae ne vivus quidem diutius habebat, quam fruebatur.

29. '*Man wants but little here below.*'

Scythes Anacharsis potuit pro nihilo pecuniam ducere, nostrates philosophi facere non poterunt? Illius epistola fertur his verbis, 'Anacharsis Hannoni salutem. Mihi amictui est Scythicum tegmen, calciamentum solorum callum, cubile terra, pulpamentum fames, lacte, caseo, carne vescor. Quare ut ad quietum me licet venias. Munera autem ista, quibus es delectatus, vel civibus tuis vel diis immortalibus dona.' Omnes fere philosophi omnium disciplinarum, nisi quos a recta ratione natura vitiosa detorsisset, eodem hoc animo esse potuerunt. Socrates, in pompa quum magna vis auri argentique ferretur, 'Quam multa non desidero!' inquit. Xenocrates, quum legati ab Alexandro quinquaginta ei talenta attulissent, quae erat pecunia temporibus illis, Athenis praesertim, maxima, abduxit legatos ad caenam in Academiam; iis apposuit tantum quod satis esset, nullo apparatu. Quum postridie rogarent eum, cui numerari iuberet: 'Quid? vos hesterna,' inquit, 'caenula non intellexistis, me pecunia non egere?' Quos quum tristiores vidisset, xxx minas accepit, ne aspernari regis liberalitatem videretur. At vero Diogenes liberius, ut Cynicus, Alexandro roganti, ut diceret, si quid opus esset, 'Nunc quidem paullulum,' inquit, 'a sole': offecerat videlicet apricanti. Et hic quidem disputare solebat, quanto regem Persarum vita fortunaque superaret: sibi nihil deesse:

illi nihil satis umquam fore: se eius voluptates non desiderare, quibus numquam satiari ille posset; suas eum consequi nullo modo posse.

30. *Legal Questions.*

Quum Lacedaemoniis lex esset, ut, hostias nisi ad sacrificium quoddam redemptor praebuisset, capitale esset: hostias is qui redemerat, quum sacrificii dies instaret, in urbem ex agro coepit agere. Tum, subito magnis commotis tempestatibus fluvius Eurotas is, qui propter Lacedaemonem fluit, ita magnus et vehemens factus est, ut eo traduci victimae nullo modo possent. Redemptor suae voluntatis ostendendae causa hostias constituit omnes in litore, ut, qui trans flumen essent, videre possent. Quum omnes studio eius subitam fluminis magnitudinem scirent fuisse impedimento, tamen quidam capitis arcessierunt. Intentio est: 'Hostiae, quas debuisti ad sacrificium, praesto non fuerunt.' Depulsio est concessio. Ratio: 'Flumen enim subito accrevit et ea re traduci non potuerunt.' Infirmatio est: 'Tamen, quoniam, quod lex iubet, factum non est, supplicio dignus es.' Iudicatio est: 'Quum in ea re contra legem redemptor fecerit, qua in re studio eius subita fluminis obstiterit magnitudo, supplicione dignus est?'

Necessitudo autem infertur, quum vi quadam reus id quod fecerit fecisse defenditur, hoc modo: Lex est apud Rhodios, ut, si qua rostrata in portu navis deprehensa sit, publicetur. Quum magna in alto tempestas esset, vis ventorum invitis nautis Rhodiorum in portum navim coëgit. Quaestor navim populi vocat. Navis dominus negat oportere publicari. Intentio est: 'Rostrata navis in portu deprehensa est.' Depulsio, concessio. Ratio: 'Vi et necessario sumus in portum coacti.' Infirmatio est: 'Navim ex lege tamen populi esse oportet.' Iudicatio est: 'Quum rostratam navim in

portu deprehensam lex publicarit quumque haec navis invitis nautis vi tempestatis in portum coniecta sit, oporteatne eam publicari.

31. *A Socratic Dialogue.*

Apud Socraticum Aeschinem demonstrat Socrates cum Xenophontis uxore et cum ipso Xenophonte Aspasiam locutam:

'Dic mihi, quaeso, Xenophontis uxor, si vicina tua melius habeat aurum quam tu habes, utrum illius an tuum malis?'

'Illius,' inquit.

'Quid si vestem et ceterum ornatum muliebrem pretii maioris habeat quam tu habes, tuumne an illius malis?'

'Illius vero,' respondit.

'Agesis,' inquit, 'si virum illa meliorem habeat, quam tu habes, utrumne tuum virum malis, an illius?'

Hic mulier erubuit. Aspasia autem cum ipso Xenophonte sermonem instituit.

'Quaeso,' inquit, 'Xenophon, si vicinus tuus equum meliorem habeat quam tuus est; tuumne equum malis, an illius?'

'Illius,' inquit.

'Quid si fundum meliorem habeat quam tu habes, utrum tandem fundum habere malis?'

'Illum,' inquit, 'meliorem scilicet.'

'Quid si uxorem meliorem habeat, quam tu habes, utram malis?'

Atque hic Xenophon quoque ipse tacuit. Post Aspasia:

'Quoniam uterque vestrum,' inquit, 'id mihi solum non respondit, quod ego solum audire volueram, egomet dicam, quid uterque cogitet. Nam et tu mulier optimum virum vis habere, et tu Xenophon uxorem habere lectissimam maxime vis. Quare, nisi hoc perfeceritis, ut neque vir melior, neque femina lectior in terris sit, profecto id semper,

quod optimum putabitis esse, multo maxime requiretis, ut et tu maritus sis quam optimae, et haec quam optimo viro nupta sit.'

Hic quum rebus non dubiis esset assensum, factum est propter similitudinem, ut etiam illud quod dubium videbatur, si quis separatim quaereret, id pro certo propter rationem rogandi concederetur. Hoc modo sermonis plurimum Socrates usus est, propterea quod nihil ipse afferre ad persuadendum volebat, sed ex eo quod sibi ille dederat quicum disputabat, aliquid conficere malebat, quod ille ex eo quod iam concessisset necessario approbare deberet.

NOTES.

1. 1. Roges—utar. This is a conditional sentence, with 'si' omitted in the protasis or conditional clause: it is in full 'si roges—utar.' This is a common construction in Latin, with either ind. or conj. in the protasis, according as they would be used if the 'si' were inserted. E. g. 'Rides, maiore cachinno concutitur' (i. e. 'si rides') Juv. 3. 100. 'Tu quoque magnam Partem opere in tanto, sineret dolor, Icare, haberes' (i. e. 'si sineret dolor') Virg. Ae. 6. 30. In English we usually substitute a question, 'Do you ask, &c.?' Observe that 'utar' is conj. pres., not fut. ind.

Auctore utar Simonide, 'I should follow the example of Simonides.' 'Auctor' from 'augeo,' lit. 'one who makes to grow,' is used for 'an originator' in various senses: here, one whose example originates a particular line of conduct in another.

3. Deliberandi unum diem, 'one day for consideration.'

2. 1. Praeclare accusat, 'blames in admirable terms.'

2. Quod consectetur, 'for courting,' subj. as being virtually oratio obliqua, giving the reason which Philip assigned for his blame.

3. Malum; used as an interjection, expressive of indignation. It is a colloquial expression, more common in Plautus and Terence than elsewhere. It is always used with questions: e. g. Ter. Phorm. 4. 5. 11 'Quid tua, malum, id refert?' 'Plague on you, what's that to you?'

5. 'Id agis ut—sperent?' 'is it your object that the Macedonians should hope?' 'do you want to make the Macedonians hope?'

6. Bene ministrum et praebitorem: supply 'dicit.' 'He is right in using the terms "minister" and "praebitor."'

3. 4. Interdici, here used impersonally with dat. of person, 'patribus,' and abl. of thing, 'bonis.' When used personally, it usually takes, in the act. voice, (1) a dat. of person and acc. of thing, as, 'feminis purpurae usum interdicemus?' 'shall we forbid ladies to wear scarlet?' Liv. 34. 7: (2) sometimes the same construction as here, as, 'Ariovistus omni Gallia Romanis interdixisset' Caes. B. G. 1. 46. Translate, 'as fathers who mismanage their property are usually deprived of the control of it.' Observe that 'solet' with an impersonal verb becomes also impersonal.

9. Sententiis iudicum, 'by the votes of the jury': the 'iudices' at Rome, and, in some respects, the δικασταί at Athens, who are here meant by 'iudices,' corresponded more nearly to our own jurymen than to judges. See Dict. of Ant. v. Iudex.

4. 1. Phintiam. This is the more correct form of the name, which is

more generally given as Pythias. Damon and Pythias are proverbial instances of true friendship. They are quoted, along with the other classical instances, in the following passage from Scott's Fortunes of Nigel, ch. 16: 'You seem to have imagined, my lord, that you and I were Pylades and Orestes—a second edition of Damon and Pythias—Theseus and Pirithous at the least.' The student of the Bible will add to these David and Jonathan.

4. Commendandorum suorum causa, 'that he might commit his family to the protection of others.'

5. Vas factus est alter eius sistendi, 'the other became bail for his appearance.' 'Sistere,' as a legal term, is either 'to cause to appear,' or, in a middle sense, 'to put in an appearance.'

5. 1. Oeconomico, 'The Householder.' A treatise by Xenophon on the management of a household, and of property generally.

4. Venisset ad eum Sardis. Observe the difference of the Latin and English idiom. We say, 'came to him at Sardis': the Latin is, literally, 'came to him to Sardis.'

5. A sociis. By 'socii' here are meant the Peloponnesian league against Athens. Towards the close of the Peloponnesian war, 407 B.C., Lysander was sent from Sparta to take the command on the coast of Asia, to oppose Alcibiades, who was at the head of the Athenian forces. He was an officer of great diplomatic talents, and was especially commissioned to gain the favour of Cyrus, brother of Artaxerxes, king of Persia, who was then in supreme command on the coast of Asia Minor.

9. Quincuncem. 'Quincunx' (= 'quinque unciae,' or twelfth parts of an 'as') is used here for a common method of planting trees, whereby the alternate rows were placed opposite the centre of the space between those in the preceding and following ones, so that they resembled the 'five' on dice, thus, ⁙ The name is said to be taken from V, the Roman five, half the above figure in any direction being in the form of V.

Subactam. 'Subigere' was a regular agricultural term for 'working the soil,' as we should say, so as to pulverise it. It is used in Virg. G. 1. 125 'Ante Iovem nulli subigebant arva coloni,' where it is not to be regarded as a poetical metaphor.

12. Descripta, 'arranged.' 'Describo' is used of any orderly arranging or classifying. Livy, 1. 42, applies it to Servius Tullius' division of the people, 'Classes centuriasque et hunc ordinem ex censu descripsit.' So Cicero, de Rep. 2. 8, of Romulus, 'Populum in tribus tres curiasque triginta descripserat.'

14. Istarum arborum, 'the trees you see.' 'Iste' must always have some reference to the 2nd person, which it is well to express in construing.

6. 5. Ludis, 'at the games,' an abl. of time.

8. Consederant, an indicative in oratio obliqua, because the clause to which it belongs is an explanation added by the writer, and so a sort of parenthesis.

7. 5. Eumdem esse, 'that I equally exist.'

6. Creditote. Observe the future force. The longer form of the imperative has always some distinct reference to future time, and it is on this account that it is used in laws, wills, and other like documents, not because it conveys a stronger command. It is used in this passage because Cyrus is referring to the time after his death.

Etiam si nullum videbitis, 'even though you do not see me at all.'

20. Remissi, 'released,' i. e. as explained by what follows, 'corporis vinculis.'

24. Hanc omnem pulchritudinem, 'all the beauties we see around us,' 'this beautiful world of ours.'

8. 1. Philippo minitanti, an anacoluthon. Cicero puts this in the dat. as if he were going to use 'responderunt'; then, as their reply was in the form of a question, he substitutes 'quaesiverunt,' which is equivalent to 'responderunt quaerendo.'

9. 1. Omni generi satisfaciamus, 'do our duty to all classes.'

10. 2. Posset, in subj. mood, because it states the reason which Themistocles gave, and so is virtually oratio obliqua.

11. 1. Seriphio, 'a native of Seriphus.'

4. Nobilis; i. e. 'umquam fuissem.'

12. 1. Satis, 'thoroughly.'

4. Incontinenter, 'intemperate.'

11. Palam, a substantive. 'Pala' is the part of a ring in which the stone is set, the 'bezel.'

12. Converterat. Observe 'quum' with plup. ind. here, and with inverterat below, expressing an action frequently repeated. Translate quum, 'as often as.'

13. In locum, 'into its proper place.' 'Locus' is similarly used in Hor. Od. 4. 12, 28 'Dulce est desipere in loco.'

18. Si habeat—putet. Observe the difference of the two conditional clauses. The first, with present subjunctives, is a mere supposition, 'Even if a wise man had this ring, he would not think,' &c.; in the second the imperfect subjunctive is used, because if the first supposition were a fact, the second would be an impossible one.

19. Honesta enim—quaeruntur, 'for the good man seeks to do what is right, not to hide what he does.'

13. The story here told of Aratus will be best understood from the account given of it in Thirlwall, Hist. of Greece, ch. 61.

4. Quum improviso oppressisset, 'having surprised and overpowered.'

9. Quinquaginta annorum possessiones moveri, 'that fifty years' occupation should be disturbed.' 'Possessio' in Roman law is 'the actual enjoyment of property,' without implying ownership. 'Possessionibus' above must be translated 'estates,' though it implies that the strict right of ownership did not belong to them.

10. Propterea quod, &c., 'because in this long interval many of the properties had come to be held rightfully, by inheritance, or purchase, or in dowry.'

13. Illis—his. Observe that the rule that '"hic" refers to the latter of two objects, "ille" to the former,' is by no means universal. It always refers to the nearest, but sometimes not to the nearest in position, but in thought. So here 'his' refers to the restored exiles, who were mentioned first, probably because they were 'nearer' in thought to Aratus, as being the especial objects of his legislation. See another instance in De Am. 2. 10 'Cave Catoni anteponas ne istum quidem ipsum, quem Apollo sapientissimum iudicavit: hujus enim (Catonis) facta, illius (Socratis) dicta laudantur.'

16. Rem integram, 'and desired that the matter should be left open till his return.' 'Integer,' derived from 'in' and 'TAG-' the root of 'tango,' is literally 'untouched,' and so here 'undecided.' So Cic. Phil. 1. 10 'loquor de legibus promulgatis, de quibus est integrum vobis,' 'about which you can still do as you like.'

17. Ptolemaeum. This was Ptolemy, surnamed Philadelphus, the second of the Macedonian line of kings of Egypt.

20. Grandi pecunia, 150 talents, about £36,500.

21. Adhibuit sibi in consilium, 'joined in commission with himself.'

24. Perfecit—aliis, 'by valuing the estates, he succeeded in persuading some,' &c.

26. Quod tanti esset, 'a fair price.'

29. Sic par est agere cum civibus, 'this is the right way to deal with fellow-countrymen.'

30. Bis iam vidimus: first by Sulla, then by Julius Caesar. In less than a year after this was written Cicero was himself included among the 'Proscripti' by Antony and Octavianus.

Hastam in foro ponere. A spear was the sign of an auction. The property of the 'proscripti' was confiscated and sold.

33. Eaque est—continere, 'and it is the main object and the highest wisdom of a good citizen not to separate the interests of his countrymen, but to unite all under one impartial rule.'

14. 5. Barbaria, 'savage country.' The termination '-ia' in this word corresponds to our '-dom,' as heathendom, Christendom. Cp. Hor. Ep. 1. 2, 7 'Graecia barbariae lento collisa duello.'

7. Caucasi. Not the mountains generally known by that name, but Caucasus Indicus, the Hindoo Coosh, the chain of mountains north of Cabool.

12. Prosequentibus suis, 'escorted by her friends.'

13. Aegyptiorum morem. For the veneration of the Egyptians for particular kinds of animals cp. Hdt. 2. 65–76.

14. Pravitatis erroribus, 'with the delusions of a false belief': 'pravus,' literally 'crooked,' 'distorted,' then metaphorically applied to what is either false in doctrine or vicious in practice. Cp. the French 'tort.'

15. Quamvis carnificinam, 'any degree of torture.'

17. Imprudentes, 'unawares,' 'unintentionally.' The antecedent to 'quorum' is to be found not in the substantives preceding, but in the sentence, 'If any one is guilty of any of these injuries:' so that 'quorum' = not 'et horum animalium,' but 'et horum animalium violandorum.'

20. Lustrationes: cp. Hor. Od. 3. 25, 11 'pede barbaro Lustratam Rhodopen.'

21. Excipiant, 'encounter.'

15. 4. Artem memoriae, 'an artificial system of memory.'

Proferebatur, 'was being published.'

5. Traditurum, 'would teach him.'

6. Ut omnia meminisset. Understand 'effecturum esse,' 'that it would enable him to remember anything.'

9. Docuisset, 'had offered to teach him': he does not appear to have accepted the man's offer,

16. 1. Actio 'delivery': not so limited a word as 'action' with us. 'Actor' is used at the end of the passage for 'speaker' (properly 'pleader,' 'is qui causam agit'), and so 'actio' is the delivery of a speech, with all its accompaniments of tone, look, gesture.

Una dominatur, 'predominates over everything else.'

2. Esse in numero nullo potest, 'cannot be held in any account.' So *λόγος* is used in Greek, especially by Herodotus, cp. 1. 120 *λόγου οὐδενὸς γινόμεθα.* 3. 50 *τοῦτο τὸ ἔπος ἐν οὐδενὶ λόγῳ ἐποιήσατο.* 3. 120 *σὺ ἐν ἀνδρῶν λόγῳ*; 'are you a man?'

3. Primas, secundas, tertias; understand 'partes,' 'the first, second, third place.' Demosthenes' emphatic form of expression has been often imitated; the most famous instance perhaps is that of Danton, the Jacobin leader in the French Revolution, when, describing the qualities required in a revolution, he says, 'Il nous faut de l'audace et encore de l'audace et toujours de l'audace.'

5. Quo—solet, 'and so Aeschines' well-known saying always ('solet') seems to me all the better.' 'Quo' = 'et eo,' and is ablative of measure after the comparative.

6. Propter ignominiam iudicii, 'on account of the disgrace which he incurred by the result of the trial.' Aeschines, in the action which he brought against Ctesiphon, did not get a fifth part of the votes, the result of which was, that he incurred a fine of 1000 drachmae, and also partial *ἀτιμία*, being deprived of the right of appearing as accuser again. 'Iudicii' is gen. of the object.

11. A Demosthene; this was the famous speech known as the De Corona.

17. 1. Qui se — necesse est, 'those who choose to make themselves feared, must, in their turn, fear those by whom they are feared.'

2. Quid has no construction in the sentence, a second interrogative, 'quo,' having superseded it. We may supply in thought 'fecisse,' or some such word.

2. Superiorem illum Dionysium, 'the famous Dionysius the Elder.'

5. Quid? is constantly used by Cicero as a form of transition, especially in a string of instances, as here. It may be translated 'again.'

8. Compunctum notis Threiciis, 'tattooed like a Thracian.'

13. Nec eum fefellit, i.e. 'uxor,' 'nor was he wrong in his suspicions.'

14. Pellicatus, 'unfaithfulness.'

17. Non ex insidiis. He is said to have been stoned to death by the people of Agrigentum, who rose suddenly against him.

18. Hic noster, Julius Caesar. This was written in the year of Caesar's death.

20. Demetrium. Demetrius Poliorcetes, son of Antigonus, who got possession of the throne of Macedonia in the contests among Alexander's generals.

18. 2. Iidem, 'and yet would not make even the slightest sacrifice of glory.' 'Idem' is equivalent to an adversative particle, like 'tamen,' when the two things mentioned are apparently inconsistent.

12. Invidiam timens. Cicero here adopts Xenophon's account of the battle of Leuctra (Xen. Hell. 6. 4, 5), that Cleombrotus fought, against his own better judgment, for fear his enemies should accuse him of secretly favouring the Thebans. There does not seem to be any real foundation for the charge, which Xenophon was led to make through his partiality for the Spartans. See Thirlwall, vol. 5, ch. 28.

19. 1. Zenone. Zeno, the founder of the Stoic school of philosophy, taught that pain was no evil.

2. Deductus est; i.e. 'de sententia,' as below, 'was converted.' Other readings are 'devictus' and 'dedoctus': the last perhaps gives the happiest sense, 'was taught the opposite lesson.' 'A dolore': the preposition is used because pain is, so to speak, personified, and regarded as the agent rather than the instrument, to make a more exact antithesis to 'a Zenone' in the previous clause.

7. Dedissem, esset. The moods and tenses are here remarkable; they are the forms of oratio obliqua, yet the person of 'dedissem' is that of oratio recta. Dionysius must be considered to be giving in a sort of oratio obliqua his own thoughts when he abandoned Zeno's theory, and 'satis esset' is equivalent to 'censebam satis esse.'

11. Epigonis. A play of Aeschylus: the line is not extant in the Greek. Cicero substitutes for it a line from a translation by Attius, a Roman poet. Cleanthes applies the verse to Zeno, who was dead.

13. Significabat, 'alluded to.'

20. Honorificis verbis prosecutus esset, 'had addressed him in complimentary terms.' 'Prosequor' is literally 'to accompany or attend as a mark of respect.'

22. Committam, 'will I allow.'

26. Quasi faces doloris admoverentur, 'when he was tortured by pain.' The metaphor can hardly be kept in English. 'Admovere,' 'to apply.' Applying lighted torches was a form of torture.

28. Omnino omnes, 'in fact it is always the case that:' clari et nobilitati dolores, 'great and notorious sufferings.'

20. 4. Obduxisset, 'had quaffed off.' He drank the poison as if he were quenching his thirst with a pleasant draught. 'Obduco' is literally 'to draw over': 'sibi' is here to be supplied with it, the expression implying to take not a mere sip, but a long draught, so as to 'deluge himself' with it, as we might say. Cp. Virgil's expression, Ae. I. 739

'Tum Bitiae dedit increpitans. Ille impiger hausit
Spumantem pateram, et pleno se proluit auro.'

5. Sic e poculo eiecit ut id resonaret. As if he were engaged in the game called *κότταβος*. (See Dict. of Ant. 'Cottabus.')

6. Propino, 'I drink to the health of Critias the handsome.' Cf. Xen. Hell. 2, 3, 56 *ἔπει ἀποθνήσκειν ἀναγκαζόμενος τὸ κώνειον ἔπιε, τὸ λειπόμενον ἔφασαν ἀποκοτταβίσαντα εἰπεῖν αὐτὸν, Κριτίᾳ τοῦτ' ἔστω τῷ καλῷ.*

9. Conceptam mortem, 'the seeds of death.'

10. Cui praebiberat, 'to whose health he had drunk.' 'Praebibo' is coined by Cicero as a translation of the Greek *προπίνειν*.

14. In eumdem scyphum, 'to drink the same cup.' 'Vadit' is used with 'scyphum' by a zeugma. Poison was the regular form in which sentence of death was carried out at Athens.

15. Eodem scelere—Theramenes, 'by as unjust a sentence of his judges as that of the thirty tyrants on Theramenes.'

16. Plato. The speech here put into the mouth of Socrates is translated by Cicero from Apol. Soc. 32.

19. Necesse est—duobus, 'for one of two things must be the case.'

21. Migretur, impersonal, 'one removes.'

24. Quid lucri, 'how great a gain,' gen. of quantity, or acc. to Lat. Primer 'genitivus rei dimensae.'

29. Iam. The force of 'iam' is, 'we come now, when we reach this alternative, to what is much happier.'

33. Cum fide, 'with honour.' In the Greek, *εὐόρκως*.

Mediocris, 'as but a small blessing.'

39. Tentarem, referring to his habit of cross-questioning all who laid claim to wisdom, to prove to them that they were not really wise. He had mentioned this earlier in his Defence as one of the chief causes of the ill-will against him, which had led to his being brought to trial and condemned. A good instance of Socrates' method, with Cicero's comment on it, may be seen below, § 31.

43. Absolvistis, 'voted for my acquittal.' A majority only of the jury ('iudices') was required.

45. Eius res, 'his interests.'

53. Neminem. Observe the emphasis on this word from its being kept till last.

57. Suum illud, nihil ut affirmet, 'his wonted way of asserting nothing.' One form of what is called Socrates' irony.

68. Ego vero—habeo, 'Nay, I thank him much.'

69. Qui multaverit, 'for inflicting.' 'Qui' causal, and therefore followed by subj.

71. Ut mihi—videatur, 'so that I for my part think that one who showed so brave a spirit must have been wrongly condemned,' literally, 'condemned though innocent.'

73. Quid nominem, 'Why should I mention?'

77. Simonides. The distich is given in Hdt. 7. 228

> ὦ ξεῖν', ἀγγέλλειν Λακεδαιμονίοις, ὅτι τῇδε
> κείμεθα, τοῖς κείνων ῥήμασι πειθόμενοι.

81. Apud inferos, 'in the other world.'

83. Unus. Herodotus, 7. 226, tells the anecdote, and gives his name, Dieneces. The other was, according to him, not a Persian but a Trachinian, one of the inhabitants of the neighbourhood, who had seen the Persian host.

88. Genueram. The plup. tense connects what the mother says with the son's death. 'It was quite right that he should die, I had given him birth for the very purpose, that,' &c.

89. Esto, 'granted, you will say,' introduces a supposed objection, that this contempt of death was peculiarly fostered by the stern discipline of Spartan education, which is answered by the instance of Theodorus: cp. Virg. Ae. 4. 35.

90. Quid, 'well then.'

92. Rex: of Thrace. Lysimachus was one of Alexander the Great's generals, who secured the throne of Thrace, in the division of Alexander's empire after his death.

93. Istis purpuratis tuis, 'your scarlet-clad courtiers.'

96. Rem, in apposition with 'aliquid—dicendum.'

97. De nihil sentiendo, 'of the fact that no feeling remains after death.' 'Nihil sentire' is to be regarded as a sort of compound verb, and so 'nihil sentiendo' is the ablative of the verbal substantive. Except for some special reason the gerundive construction is always used with prepositions, if the verb is transitive.

99. In quo moritur, 'in which his death is described.' The 'Crito' of Plato.

101. Urgeret, 'was close at hand': used here absolutely. The full expression would be 'urgeret eum,' 'was pressing hard upon him.'

102. Multam vero—consumpsi, 'why, I have wasted a deal of pains to no purpose.' Socrates had been arguing that a man's real self was his soul, which left the body at death.

105. Assequi, 'catch.'

106. Sepelito. Observe the future imperative. See note on § 7.

107. Praeclare: supply 'dicit.' 'This was well said of him, for he ('qui,' with subj.) both gave his friend permission, and showed that he did not trouble himself about the matter at all.'

109. Et is quidem—asperius, 'with the same conviction, but, as was natural in a Cynic philosopher, more coarsely expressed.'

112. Minime vero, 'oh no.'

113. Ponitote, future imperative, 'you shall put.'

113. Qui, old ablative, 'how?'

116. Si quid ei accidisset. A common euphemism for 'if he died': more fully, 'si quid mihi humanitus accidisset' Cic. Phil. 1. 4. πάσχω is used in the same way in Greek: Μαρδονίου, ἤν τι πάθῃ, λόγος οὐδεὶς γίνεται Hdt. 8. 102.

117. Undique enim—viae est, 'it is the same distance to the other world from all points.'

21. 2. Cum dictis: with his doctrine that pain was the greatest evil.

S. stands for salutem, with which supply 'dicit.' This is a regular formula for the beginning of a letter. Sometimes a longer form is used, S. P. D. 'salutem plurimam dicit.'

3. Ageremus—scribebamus—aderant. Observe the tenses. As a considerable interval usually elapsed between the writing and the receiving of a letter, it was usual with the Romans for the writer to employ the tenses which would be suitable to the time when the letter was read. The English idiom will require them to be altered to the present. 'I am writing this on the last day of my life, a very happy one. I have such terrible sufferings,' &c.

6. Compensabatur—capiebam: the same tenses, to be changed in English into the present.

8. Rationum, 'theories.'

10. Metrodori. Metrodorus had been a favourite disciple and intimate friend of Epicurus, and had died before him.

11. Iam, 'after this.'

14. Salvusne esset clypeus. To lose the shield in battle was a great disgrace, the shield being usually lost by being thrown away by those who fled.

16. Essentne fusi hostes. Englishmen will compare the scene of Nelson's death, and that of General Wolfe at the taking of Quebec, A.D. 1759. 'For some moments he lay motionless, with no other sign of life than heavy breathing or a stifled groan. All at once an officer who stood by exclaimed, "See how they run!" "Who run?" cried Wolfe, eagerly raising himself on his elbow. "The enemy," answered the officer; "they give way in all directions." "Then God be praised," said Wolfe, after a short pause; "I shall die happy." These were his last words; he again fell back, and turning on his side, as if by a sudden convulsion, expired.' Mahon's History of England, vol. 4, chap. 35.

21. Quum esset proposita, 'when he had before him the choice of.'

24. Lectulis. The diminutive here suggests the idea of the ordinary character of such deaths, as compared with those of great heroes on the field of battle.

22. 1. In scholis, 'in the lecture-rooms of philosophers.' σχολή, literary leisure, was used first for 'learned discussion,' 'philosophy,' and then

secondly for the place where such subjects were taught, because all such pursuit of literature was looked on by the Greeks as the occupation of leisure time, which was spared from the real business of life, the duties of a citizen.

3. Cleobis et Biton. This story is told by Solon to Croesus in Hdt. 1. 31.

5. Ius esset, 'it was the proper thing.'

9. Precata, inf. mood, 'esse' to be supplied.

10. Pietate, 'their act of filial duty.'

13. Usi, inf. mood, as 'precata' above.

16. Nihil certi, 'asking for no definite reward.'

18. Post eius diei diem tertium, 'three days from that time,' a sort of attraction for 'die tertio post eum diem,' like 'ante diem tertium Kalendas' for 'die tertio ante Kalendas.'

22. Hoc muneris, gen. of quantity or 'rei dimensae,' according to Lat. Primer.

23. Non nasci. Cp. Soph. Oed. Col. 1225

μὴ φῦναι τὸν ἅπαντα νι-
-κᾷ λόγον· τὸ δ' ἐπεὶ φανῇ
βῆναι κεῖθεν ὅθεν περ ἥ-
κει, πολὺ δεύτερον ὡς τάχιστα.

And Hdt. 1. 31, in the story of Cleobis and Biton: *διέδεξέ τε ἐν τούτοισι ὁ θεὸς, ὡς ἄμεινον εἴη ἀνθρώπῳ τεθνάναι μᾶλλον ἢ ζώειν.*

25. In Cresphonte. The lines of Euripides are

ἐχρῆν γὰρ ἡμᾶς σύλλογον ποιουμένους
τὸν φύντα θρηνεῖν, εἰς ὅσ' ἔρχεται κακὰ,
τὸν δ' αὖ θανόντα, καὶ πόνων πεπαυμένον
χαίροντας εὐφημοῦντας ἐκπέμπειν δόμων.

Cp. Herodotus' account of the Trausi, a Thracian tribe: *τὸν μὲν γενόμενον περιϊζόμενοι οἱ προσήκοντες ὀλοφύρονται, ὅσα μιν δεῖ ἐπεί τε ἐγένετο ἀναπλῆσαι κακὰ, ἀνηγεύμενοι τὰ ἀνθρωπήϊα πάντα πάθεα· τὸν δ' ἀπογενόμενον παίζοντές τε καὶ ἡδόμενοι γῇ κρύπτουσι, ἐπιλέγοντες ὅσων κακῶν ἀπαλλαχθεὶς, ἔστι ἐν πάσῃ εὐδαιμονίῃ.*

32. Terinaeum: of Terina, a Greek city on the west coast of Bruttii.

33. Psychomantium, *ψυχομαντεῖον*, a place where the spirits of the dead were conjurerd up.

39. Rebus, 'by acts,' not merely by words.

43. Exquisitius, 'very elaborately.'

46. Repetunt ab Erechtheo, 'they go back to Erechtheus.' This was Erechtheus the Second, king of Athens. When an oracle demanded the sacrifice of one of his four daughters, in a war with Eleusis, they all four sacrificed themselves.

48. Codrum is to be regarded as depending on some word like 'memorant,' implied from the 'repetunt' above.

51. Menoeceus. In the war of 'the Seven against Thebes,' the

prophet Tiresias declared that the Thebans would conquer if Menoeceus sacrificed himself for his country, which he did.

56. Nostros: the Roman heroes.

23. 2. Haberetur. The mood implies that it was part of the question, not an explanation put in by the writer. The question was whether Archelaus, being in general estimation 'fortunatissimus,' the luckiest of men, was not proved thereby to be 'beatus,' truly happy.

5. Ain tu, i. e. 'aisne,' 'do you say so?' i. e. 'what do you mean?' *τί δαί*; in Plato.

9. An ego possim, one half of a conditional sentence, the other, 'si tentem,' or some such phrase, being implied. 'How could I?'

16. In epitaphio, 'in his funeral oration.' 'The Menexenus' of Plato, from which this is quoted, contains a funeral speech which Socrates relates as having been spoken by Aspasia, but which contains his own sentiments. The previous dialogue is translated from Plato's 'Gorgias.'

17. Cui—comparata est, 'the man who has everything which tends to make life happy attached to himself, instead of their being dependent on the good or bad fortune of others, and so obliged to follow what happens to others and shift with them, this man has attained the true method of living well.'

21. Ille moderatus, 'the true good man,' the man who hits the golden mean. 'Moderatus' is the translation of the Greek *σώφρων*.

Et nascentibus et cadentibus, 'whether they come or go.'

25. Spem sui, 'hopes for himself.'

24. 1. Diodotus was a friend of Cicero's, and lived with him. He died in Cicero's house, and left him his property.

2. Esset: the conditional clause is omitted. 'Si quis diceret' or some such clause is implied.

Quum—tum, 'not only—but also.'

3. Fidibus uteretur, 'played on the lyre.' Music occupied an important place in the training of the disciples of Pythagoras, and many of their speculative theories and moral doctrines were founded on the laws of harmony.

6. Geometriae munus tuebatur, 'he taught geometry,' 'was a professor of geometry.'

7. Unde, quo, 'from what point and to what point?'

8. Asclepiadem. Nothing is known of him beyond what Cicero mentions here.

10. Puero ut uno esset comitatior, 'that he had one boy more to attend on him,' i. e. than he would have had otherwise. Literally, 'that he was more attended by (in the degree of) one boy.' 'Puero' is 'ablativus mensurae,' or as it is also called, of quantity or of difference. It is to be carefully distinguished from the abl. of comparison.

11. Sit si liceat, 'would be, if it were allowed.' The full sentence would be 'si liceat id facere quod licet quibusdam Graecis.' He means begging.

13. Valetudinum. The plural is rare. It means different kinds of ill-health, 'infirmities.' 'Subsidia valetudinum' means 'contrivances to relieve our infirmities.'

14. Scilicet, 'no doubt,' 'it is true,' expresses the granting of something which, as far as it goes, is against the writer's or speaker's argument.

15. Bona mala, 'good from evil.' The conjunction is omitted by a common Latin idiom between pairs of opposites.

17. Notione rerum, 'knowledge.'

20. Nulla in extremitate consisteret, 'was bounded by no horizon.'

22. Eius picturam non poesin videmus, 'his writings are rather pictures that we see than poems.'

29. Hic ipse, 'the man we are speaking of.'

35. Eiusque laudare fortunas. There are no words exactly to this effect in the words which Homer puts into the mouth of Polyphemus, but Cicero need mean no more than that the speech implies and suggests the contrast which he draws.

39. Surdaster, 'slightly deaf,' 'hard of hearing.' The termination '-aster' is more commonly used with names of trees or plants to signify the inferior or wild kinds of them, as 'oleaster,' the wild olive. It is apparently a kind of diminutive in either sense.

M. Crassus, the triumvir.

40. Male audiebat. There is a play on the words here, 'male audiebat' might mean the same as 'erat surdaster'; but it also means—and this is what Cicero means to imply—'he had a bad reputation,' literally, 'he was ill spoken of.' Cp. Hor. Ep. 1. 7, 38

'Rexque paterque
Audisti' (you have been called by me).

And 1. 16, 17

'Tu recte vivis si curas esse quod audis'
(if you take care to be what you are said to be).

So ἀκούειν and κλύειν are used in Greek.

41. Nostri, 'our countrymen.'

Graece nesciunt, 'don't understand Greek.' Supply 'loqui.'

44. At, 'but, you will say.' Stating an objection in order to answer it. More usually expressed by 'at enim.'

51. Caecos ad aurium traducebamus voluptatem, 'we said that the blind could enjoy the pleasures of hearing;' literally, 'we transferred the blind to the pleasures of hearing,' that is, 'said that they could go to the pleasures of the one sense instead of those of the other of which they were deprived.'

56. Qui primum—hominem, 'in the first place, these of themselves put an end to life.' 'Conficiunt,' as we should say, 'settle the man.'

57. Tamen. Inserted because naturally the pains would not be both acute and chronic.

59. Quid est tandem quod laboremus? 'What reason is there on earth why we should be at a loss what to do?'

60. Nihil sentiendi. See above on § 20.

63. In tua potestate. He means that Perses could escape the disgrace of being led in triumph by putting an end to his own life. Perses was the last king of Macedonia, who was defeated by Aemilius Paullus at the battle of Pydna, 168 B.C.

25. 1. Sed utilitatis—peccatur, 'but it is in matters of state that wrong is most often done on a false plea of expediency.' 'Re publica' is not used here in its more ordinary sense for the state itself.

2. In Corinthi disturbatione nostri, 'when we demolished Corinth.' 'Corinthi' and 'nostri' (gen. of 'nos') are both dependent on 'disturbatione,' 'nostri' being the gen. of the subject, 'Corinthi' of the object. If turned into a sentence it would be 'Nos disturbavimus Corinthum.' Cicero is referring to the capture and destruction of Corinth by Mummius, 146 B.C. when all its works of art were carried off to Rome.

Durius: supply 'egerunt.'

4. Nimis imminebat Aegina Piraeeo. Pericles used to call Aegina the eyesore of the Peiraeus, *ἡ λήμη τοῦ Πειραιέως*. The Aeginetans were for long rivals of Athens at sea.

8. Exterminant, 'expel them from their territories,' the literal sense of the word, from 'ex' and 'terminus.' He is referring to such measures as the Spartan *ξενηλασία*, a sort of 'alien act.'

9. Pennus. M. Junius Pennus in 126 B.C. being tribune of the plebs, brought forward a 'lex de peregrinis' or 'alien act' ordering all foreigners to leave Rome, which was opposed by C. Gracchus, but carried. Papius. C. Papius proposed a similiar law in 65 B.C.

Nam is elliptical, that for which it gives the reason being omitted. The Lex Papia contained a clause inflicting punishment on those who had assumed the franchise without any real claim, and this Cicero considers just. He means therefore, 'I do not mean to find fault with Papius' law altogether, for,' &c.

9. Esse pro cive—licere, 'it is right to forbid any one who is not really a citizen to use the rights of a citizen.'

12. Inhumanum, 'uncivilised.'

13. Illa praeclara, i. e. 'sunt,' 'those are noble actions.'

Prae, 'in comparison with.'

19. Obscuret, 'eclipses.'

22. Cyrsilum. Herodotus does not mention this story, but (9. 5) he tells a similar story of one Lycidas being stoned to death for proposing to accept terms offered by Mardonius at the beginning of the following year.

28. Non opus esse. Litotes, 'it was undesirable.'

30. Subducta esset, 'was hauled up on the beach.'

32. Necesse esset. 'Esse' would have been more natural as 'quo' = 'et eo,' and the sentence is really coordinate, not subordinate.

33. Contione. This is the true from of the word, not 'concione.' 'Contio' is a contraction of 'co-ventio,' from 'con-venire.'

Magna exspectatione, 'where all were eagerly awaiting him.'

35. Quod honestum non esset. This is oratio obliqua, as 'putaverunt' is practically a 'verbum dicendi.'

26. 1. Archimedis. The story of Archimedes will be found in the account of the siege of Syracuse by Marcellus in the second Punic War.

Quum esse omnino negarent, 'who said that it was not there at all.'

3. Tenebam, 'I remembered.'

4. Senariolos, 'some lines,' i.e. of poetry: 'senarius' is an iambic line of six feet.

5. Sphaeram cum cylindro. As symbols of his fame as a mathematician.

7. Portas Achradinas. Achradina was the quarter of Syracuse which was furthest inland, and the 'porta Achradina' was the gate towards the interior of Sicily. See a 'plan of Syracuse' in Smith's History of Greece, p. 337. It was the custom both of Greeks and Romans to bury their dead outside the walls.

12. Purgarunt, 'cleared.'

13. Ad adversam basim, 'to the front of the pedestal.'

14. Epigramma, 'an inscription.'

Exesis—dimidiatis fere, 'with the ends of the lines destroyed, to the extent of nearly half,' literally, 'so that they were almost halved.'

17. Unius: 'unus' with a superlative adds force to it, 'the cleverest of all their countrymen.' So *εἷς* in Greek, *πλεῖστα εἷς ἀνήρ*, 'more than any other single man.'

18. Homine Arpinate. Cicero was a native of Arpinum, and is fond of boasting of being a self-made man, 'novus homo,' who had raised himself by his own abilities and exertions.

27. 2. Dionysius, the elder of the two.

3. Qua pulchritudine urbem, 'how beautiful a city,' abl. of quality.

7. Eumdem tamen, 'but at the same time.'

10. Omnia se posse, 'that he could do anything he liked.' 'Facere' is omitted in such phrases as this.

13. Abundaretque—propinquorum, 'and had plenty of equals to be intimate with and relatives for associates.'

15. Familiis, 'establishments.'

Quibus—detraxerat, 'to whom he had given their freedom,' so as to establish a claim on their gratitude.

20. Sordido. 'Sordidus' is used of anything which was unworthy of an 'ingenuus' or free-born citizen, or, as we should say, unfit for a gentleman. 'Artificio,' 'trade.' Translate, 'practised a mean trade fit only for serving-women, and,' &c.

26. Locrensem, of Locri on the south-east coast of Bruttii in South Italy, called for distinction 'Locri Epizephyrii' (the Western).

Sic ventitabat ut specularetur, 'he never visited them without reconnoitring.'

28. Cubiculari lecto. Strictly speaking it was the bed-chamber, not the bed, which was surrounded by the trench.

29. Transitum coniunxisset, 'had made a passage across.'

31. Communibus suggestis, 'the ordinary platforms.' 'Suggestum' was a raised platform from which the speakers addressed their audience.

37. Quia demonstravisset, subj. because it is oratio obliqua, being the reason which he assigned for his act.

40. Impotentium, 'those who put no limit to their desires.' 'Impotens' is used, first with a genitive of limitation, as 'irae, amoris, animi impotens,' and then absolutely to express inability to control tempers or passions, and so comes to mean generally 'unrestrained,' 'violent,' 'excessive,' 'immoderate.' It is a favourite word in this usage with Cicero. Cp. Hor. Od. I. 37, 10, of Cleopatra,

> 'quidlibet impotens
> Sperare, fortunaque dulci
> Ebria.'

And 3. 30, 3 'Aquilo impotens.'

Huic, illi, 'one,' 'another.'

42. Indicavit, 'betrayed,' literally a legal term, 'gave evidence or information against himself.' 'Indico' is 'to be an "index" or informer.'

Quam beatus, 'how little happy.'

50. Magnificis operibus picto, 'embroidered with gorgeous work': 'picto' agrees with 'stragulo.'

Abacos, 'side-boards.'

51. Argento auroque caelato, 'with gold and silver plate.'

54. Conquisitissimis, 'most recherché.'

57. Aptum, 'fastened.' 'Aptus' is properly a participle, from the same root as 'apiscor,' 'adipiscor,' 'to obtain.'

58. Cervicibus. 'Cervix' is not used in the singular, except in poetry and the later prose-writers.

60. Iam, 'soon': defluebant, 'were removed from his head.'

62. Satisne videtur? more emphatic than the simpler 'nonne satis?' but the English idiom requires the insertion of the negative. 'Do you not think that Dionysius has given satisfactory proof?'

64. Ne integrum quidem erat, 'it was not even open to him.' See note on § 13.

65. Iis, 'such,' followed by a consecutive 'ut.'

68. Desideraret, 'missed.' 'Desidero' is 'to feel the loss of something which you once had;' and never in good Latin means simply 'to desire.'

69. Pythagoreis duobus. This story is told in nearly the same words above, § 4.

73. Societate victus, 'the social intercourse of life.'

75. A puero, 'from childhood.'

75. Artibus ingenuis, 'the liberal arts,' 'the education of a gentleman.' Musicorum, 'accomplishments': it is a more general term than our 'music.'

77. Nihil ad rem, 'is nothing to the purpose.'

In hoc genere, 'in this subject,' i. e. poetry.

Nescio quo pacto, 'somehow or other.'

79. Aquinio: mentioned also by Catullus (Carm. 14, 18) as a contemptible poet. Nothing else is known of him.

80. Me delectant mea. Cicero's vanity was in nothing more conspicuous than in his false idea of his own poetical powers. He wrote several poems, and often quotes passages from them in his other writings. They were the object of much ridicule among his countrymen.

81. Omni cultu—carebat, 'he lost all refinement, all the accompaniments of civilised life.'

83. Qui esset. 'Qui' has here a subj. as being consecutive, i. e. as representing a class, and so being equivalent to 'talis ut.'

28. 1. Darius. This is Darius the Third, surnamed Codomannus, the last King of Persia, conquered by Alexander the Great.

3. Videlicet, 'the plain reason was.'

Ptolemaeus. It is not certain which of the Ptolemies this was. It was a general name of the Macedonian kings of Egypt.

4. Comitibus non consecutis, 'having outstripped his attendants': literally 'his attendants not having come up with him.'

5. Cibarius panis, 'coarse bread.'

7. Contentius, 'very vigorously': 'contente' is literally 'with strained muscles,' from 'contendo.'

9. Obsonare, 'was purveying,' from Greek *ὀψωνέω* (*ὄψον ὠνέομαι*) 'to go to market,' lit. to buy *ὄψον*, fish, fruit, &c.

10. Philitiis, *φιλίτια* or *φειδίτια* (the latter probably a comic perversion of the former) were names given to the frugal meals taken at the Spartan public tables (*συσσιτία*). See Dict of Ant. under 'Syssitia.'

11. Iure, 'broth.'

12. Caenae caput, 'the chief dish at the meal,' the 'pièce de résistance.'

14. Ad, 'on the banks of.'

17. Ut quidquid; a very unusual and irregular expression. As 'ut' and 'quidquid' are both relatives, they could not regularly occur in the same clause. 'Ut quidque' would be the more regular expression, or 'ut quid,' like 'si quid.' Perhaps 'ut quidquid' may be used to express more emphatically 'anything whatever, which.'

18. Quod modo non sit, 'if only it be not contrary to their nature.' 'Quod' takes the subj. as being conditional, equivalent to 'si modo id.'

20. More doctae, 'taught by their traditions.'

33. Nasturtium, 'cress.' Xen. Cyr. 1. 2, 8 *φέρονται δὲ οἴκοθεν σῖτον μὲν ἄρτον, ὄψον δὲ κάρδαμον.* But he says this only of the boys.

26. Siccitatem, 'freedom from humours.'

29. Sequantur, 'aim at'; consequi, 'attain.'

35. Postero die, as leaving no ill effects behind them.

Quid, quod, literally 'quid dicam, quod,' 'what shall we say of the fact that?' A favourite form of transition from one subject to another with Cicero. It may be rendered 'again,' 'further,' 'besides.'

39. Quae ferebatur, 'as it professed to be.'

41. Pernoctare solum, 'to pass an evening by oneself.'

42. Huic vitae. Observe the rare construction of 'comitari' with a dative. It is usually a transitive verb.

44. Tam mirabiliter, i. e. as to be able to be 'moderatus' in such circumstances.

45. A qua absit. 'Qua' conditional = 'si ab ea absit.'

46. Syriae. Syria is often used both by Greek and Roman writers for Assyria.

50. Quid aliud. 'Quid' is here equivalent to a negative, and so the 'non' in second clause follows, 'this is just what you would find on an ox's tomb, not a king's.'

52. Quam fruebatur, 'than just so long as he was enjoying them.'

29. 1. Pro nihilo ducere, 'to disregard.'

2. Facere, 'to do so.'

Epistola. The letters of Anacharsis, which existed in Cicero's time, one of which he translates here, are supposed to have been forgeries.

4. Solorum callum, 'the hard skin of my feet.' 'Solum' is here used for the sole of the foot: the root 'sol-' is akin to 'sed-,' the root of 'sedeo,' 'd' being changed into 'l' as in 'sella' and 'solium,' and so 'solum' means literally the bottom or foundation of anything.

6. Quietum, 'unambitious.'

7. Quibus es delectatus, 'which you pride yourself in.'

10. In pompa, 'in a procession.'

11. Quam multa non desidero, 'how many things there are of which I do not feel the want.'

16. Nullo apparatu, 'state': cp. Hor. Od. 1. 38, 1

'Persicos odi, puer, apparatus.'

17. Cui numerari iuberet, 'to whom he wished them to pay the money,' as we should say, 'who were his bankers.'

19. Tristiores, 'look vexed.'

Triginta minas; 'half a talent.'

22. Nunc quidem paullulum a sole, 'yes, just move a little out of the sunshine.'

Offecerat, 'got in his way.'

30. 2. Capitale esset; i.e. 'crimen,' 'he should incur the penalty of death.'

3. Is qui redemerat, 'the man who had undertaken to provide them,' the same as 'redemptor' above.

9. Quum, concessive, 'although.'

11. Arcessierunt, 'summoned him': literally, 'brought him into court.' As being equivalent to a verb of accusing it takes the genitive. This construction is really elliptical, 'crimine' or some such word being understood.

Intentio depulsio, &c. These are technical terms of rhetoric. 'Intentio,' 'the charge,' 'accusation,' from 'intendere,' in such a phrase as 'intendere alicui litem,' 'to bring a suit against a person': literally, 'to aim it at him.' 'Depulsio,' 'the defence,' 'ratio,' 'the plea,' 'infirmatio,' 'the counter-plea,' literally, 'the weakening of the "ratio,"' 'iudicatio,' 'the question for the jury to decide.'

12. Debuisti, 'you were bound to produce': literally, 'you owed.'

13. Depulsio est concessio, 'the defence is to allow the fact.'

14. Ea re, 'thereby.'

16. In ea re, qua in re, 'in a case in which.' The repetition of the 're' is an instance of the old-fashioned and pleonastic style natural to legal formulae.

19. Necessitudo infertur, 'the plea of necessity is introduced': the excuse that the accused 'couldn't help it.'

20. Defenditur fecisse. Translate impersonally, 'when it is urged in defence of the defendant, that he did what he did under compulsion of some sort.'

21. Rostrata navis, 'ship of war.' The 'rostrum' or beak of a ship was used for charging an enemy's vessel and staving it in.

23. Navim populi vocat, 'claims the vessel as the property of the state.'

24. Publicari, 'be confiscated,' seized for the 'publicum' or state treasury.

31. 1. Apud, 'in,' i.e. 'in the writings of.' 'Apud' is the usual preposition for introducing quotations. 'In' with the ablative is sometimes used.

Socraticum Aeschinem. A different person from Aeschines the orator.

2. Aspasiam. Though Socrates puts the argument into the mouth of Aspasia, it is a genuine specimen of his own style of arguing.

5. Aurum, 'jewellery.'

10. Agesis; i.e. 'age si vis,' literally, 'come on, if you please,' 'well, and pray,' &c.

13. Sermonem instituit, 'commenced a conversation.'

18. Utrum tandem fundum, 'pray which of the two properties.'

25. Volueram, 'wanted,' literally, 'had wanted,' i.e. when I commenced the argument.

30. Requiretis, 'will be craving for.'

Ut et tu—nupta sit, 'you, to be the husband of the very best possible wife, and she, to be the wife of the very best possible husband.'

34. Videbatur. The natural construction here would seem to be 'videretur,' as it is merely a supposed case, which had not happened. But the indicative is used because 'videor,' like 'oportet,' 'debeo,' 'possum,' and such words, in itself expresses something which is not really the case.

35. Id, repeats the 'illud' for more emphasis.

Rationem quaerendi, 'the method of questioning.'

39. Aliquid conficere, 'to draw some conclusion.' 'But he preferred to draw some conclusion from what his opponent ('ille quicum disputabat') had granted, such as he would of necessity be obliged to assent to from what he had already yielded.'

40. Deberet is subj. because 'quod' is consecutive, and concessisset subj. because it is dependent on 'deberet.'

SECTION II.

ANECDOTES FROM ROMAN HISTORY.

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ANECDOTES FROM ROMAN HISTORY.

1. *True Leisure.*

PUBLIUM SCIPIONEM, eum qui primus Africanus appellatus est, dicere solitum scripsit Cato, qui fuit fere eius aequalis, numquam se minus otiosum esse quam quum otiosus, nec minus solum quam quum solus esset. Magnifica vero vox et magno viro ac sapiente digna, quae declarat illum et in otio de negotiis cogitare, et in solitudine secum loqui solitum, ut neque cessaret umquam, et interdum colloquio alterius non egeret. Itaque duae res quae languorem afferunt ceteris illum acuebant, otium et solitudo.

2. *True and False Expediency.*

Quum Collatino collegae Brutus imperium abrogabat, poterat videri facere id iniuste. Fuerat enim in regibus expellendis socius Bruti, consiliorum etiam adiutor. Quum autem consilium hoc principes cepissent, cognationem Superbi nomenque Tarquiniorum et memoriam regni esse tollendam, quod erat utile, patriae consulere, id erat ita honestum, ut etiam ipsi Collatino placere deberet. Itaque

utilitas valuit propter honestatem, sine qua ne utilitas quidem esse potuisset. At in eo rege qui Urbem condidit, non item. Species enim utilitatis animum pepulit eius: cui quum visum esset utilius, solum quam cum altero regnare, fratrem interemit. Omisit hic et pietatem et humanitatem, ut id quod utile videbatur neque erat assequi posset; et tamen muri causam opposuit, speciem honestatis neque probabilem nec sane idoneam. Peccavit igitur; pace vel Quirini vel Romuli dixerim.

3. *The Heroes of Old Rome.*

In vita rustica M'. Curius, quum de Samnitibus, de Sabinis, de Pyrrho triumphasset, consumpsit extremum tempus aetatis: cuius quidem ego villam contemplans (abest enim non longe a me), admirari satis non possum vel hominis ipsius continentiam vel temporum disciplinam. Curio ad focum sedenti magnum auri pondus Samnites quum attulissent, repudiati sunt. Non enim aurum habere praeclarum sibi videri dixit, sed iis qui haberent aurum imperare. Poteratne tantus animus non efficere iucundam senectutem? Sed venio ad agricolas, ne a me ipso recedam. In agris erant tum senatores, id est senes: si quidem aranti L. Quinctio Cincinnato nuntiatum est, eum dictatorem esse factum: cuius dictatoris iussu magister equitum C. Servilius Ahala Sp. Maelium regnum appetentem occupatum interemit. A villa in senatum arcessebantur et Curius et ceteri senes: ex quo, qui eos arcessebant, viatores nominati sunt. Num igitur horum senectus miserabilis fuit, qui se agri cultione oblectabant?

4. *Excess of Friendship.*

C. Blossius Cumanus, quum ad me, qui aderam Laenati et Rupilio consulibus in consilio, deprecatum venisset, hanc

ut sibi ignoscerem causam afferebat, quod tanti Ti. Gracchum fecisset, ut, quidquid ille vellet, sibi faciendum putaret. Tum ego, 'Etiamne, si te in Capitolium faces ferre vellet?' 'Numquam,' inquit, 'voluisset id quidem.' 'Sed, si voluisset?' 'Paruissem.' Videtis quam nefaria vox. Et hercle ita fecit; vel plus etiam quam dixit: non enim paruit ille Ti. Gracchi temeritati, sed praefuit; nec se comitem illius furoris sed ducem praebuit. Itaque hac amentia, quaestione nova perterritus, in Asiam profugit, ad hostes se contulit, poenas reipublicae graves iustasque persolvit. Nulla est igitur excusatio peccati si amici causa peccaveris.

5. *Piso's Reply to Gracchus.*

Piso ille Frugi semper contra legem frumentariam dixerat. Is, lege lata, consularis ad frumentum accipiendum venerat. Animadvertit Gracchus in concione Pisonem stantem. Quaerit audiente populo Romano, qui sibi constet, quum ea lege frumentum petat, quam dissuaserit. 'Nolim,' inquit, 'mea bona, Gracche, tibi viritim dividere libeat: sed si facias, partem petam.' Parumne declaravit vir gravis et sapiens lege Sempronia patrimonium publicum dissipari?

6. *Love of Power.*

Dionysius quidem tyrannus, Syracusis expulsus, Corinthi pueros docebat: usque eo imperio carere non poterat. Tarquinio vero quid impudentius, qui bellum gereret cum iis qui eius non tulerant superbiam? Is, quum restitui in regnum nec Veientium nec Latinorum armis potuisset, Cumas se contulisse dicitur, inque ea urbe senio et aegritudine esse confectus.

7. *A Fair Foeman.*

Quum rex Pyrrhus populo Romano bellum ultro intulisset, quumque de imperio certamen esset cum rege generoso ac potente, perfuga ab eo venit in castra Fabricii eique est pollicitus, si praemium sibi posuisset, se, ut clam venisset, sic clam in Pyrrhi castra rediturum et eum veneno necaturum. Hunc Fabricius reducendum curavit ad Pyrrhum, idque eius factum laudatum a senatu est.

8. *A Murder discovered.*

Strato medicus, servus Sassiae, domi furtum fecit et caedem eiusmodi. Quum esset in aedibus armarium, in quo sciret esse nummorum aliquantum et auri, noctu duos conservos dormientes occidit in piscinamque deiecit: ipse armarii fundum exsecuit et H.S. cl, et auri quinque pondo abstulit, uno ex servis puero non grandi conscio. Furto postridie cognito, omnis suspicio in eos servos qui non comparebant commovebatur. Quum exsectio illa fundi in armario animadverteretur, quaerebant homines quonam modo fieri potuisset. Quidam ex amicis Sassiae recordatus est, se nuper in auctione quadam vidisse in rebus minutis aduncam ex omni parte dentatam et tortuosam venire serrulam, qua illud potuisse ita circumsecari videretur. Ne multa: perquiritur a coactoribus: invenitur ea serrula ad Stratonem pervenisse. Hoc initio suspicionis orto, et aperte insimulato Stratone, puer ille conscius pertimuit: rem omnem dominae indicavit; homines in piscina inventi sunt: Strato in vincula coniectus est, atque etiam in taberna eius nummi nequaquam omnes reperiuntur. Strato in crucem actus est.

9. *Filial Affection.*

L. Manlio, A. F., quum dictator fuisset, M. Pomponius, tribunus plebis, diem dixit, quod is qaucos sibi dies ad dictaturam gerendam addidisset: criminabatur etiam, quod Titum filium, qui postea est Torquatus appellatus, ab hominibus relegasset et ruri habitare iussisset. Quod quum audivisset adolescens filius negotium exhiberi patri, accurrisse Roman et cum prima luce Pomponii domum venisse dicitur. Cui quum esset nuntiatum, qui illum iratum allaturum ad se aliquid contra patrem arbitraretur, surrexit e lectulo remotisque arbitris ad se adolescentem iussit venire. At ille, ut ingressus est, confestim gladium destrinxit, iuravitque se illum statim interfecturum, nisi iusiurandum sibi dedisset, se patrem missum esse facturum. Iuravit hoc coactus terrore Pomponius. Rem ad populum detulit: docuit, cur sibi causa desistere necesse esset; Manlium missum fecit. Tantum temporibus illis iusiurandum valebat. Atque hic T. Manlius is est, qui ad Anienem Galli, quem ab eo provocatus occiderat, torque detracto cognomen invenit: cuius tertio consulatu Latini ad Veserim fusi et fugati: magnus vir in primis et qui perindulgens in patrem, idem acerbe severus in filium.

10. *Fabius Maximus.*

Ego Q. Maximum, eum qui Tarentum recepit, adolescens ita dilexi senem ut aequalem. Erat enim in illo viro comitate condita gravitas, nec senectus mores mutaverat: quamquam eum colere coepi non admodum grandem natu, sed tamen iam aetate provectum. Anno enim post consul primum fuerat quam ego natus sum; cumque eo quartum consule adolescentulus miles ad Capuam profectus sum

quintoque anno post ad Tarentum. Quaestor deinde quadriennio post factus sum: quem magistratum gessi consulibus Tuditano et Cethego, quum quidem ille, admodum senex, suasor legis Cinciae de donis et muneribus fuit. Hic et bella gerebat ut adolescens, quum plane grandis esset, et Hannibalem iuveniliter exsultantem patientia sua molliebat: de quo praeclare familiaris noster Ennius:

> Unus homo nobis cunctando restituit rem.
> Non ponebat enim rumores ante salutem.
> Ergo postque magisque viri nunc gloria claret.

Tarentum vero qua vigilantia, quo consilio recepit! quum quidem, me audiente, Salinatori, qui amisso oppido fugerat in arcem, glorianti atque ita dicenti: 'Mea opera, Q. Fabi, Tarentum recepisti:' 'Certe,' inquit ridens: 'nam nisi tu amisisses, numquam recepissem.' Nec vero in armis praestantior quam in toga; qui, consul iterum, Sp. Carvilio collega quiescente, C. Flaminio tribuno plebis quoad potuit restitit, agrum Picentem et Gallicum viritim contra senatus auctoritatem dividenti; augurque quum esset, dicere ausus est optimis auspiciis ea geri quae pro reipublicae salute gererentur; quae contra rempublicam ferrentur contra auspicia ferri. Multa in eo viro praeclara cognovi: sed nihil est admirabilius, quam quomodo ille mortem filii tulit, clari viri et consularis. Est in manibus laudatio: quam quum legimus, quem philosophum non contemnimus? Nec vero ille in luce modo atque in oculis civium magnus, sed intus domique praestantior. Qui sermo! quae praecepta! quanta notitia antiquitatis! quae scientia iuris augurii! Multae etiam, ut in homine Romano, litterae. Omnia memoria tenebat non domestica solum sed etiam externa bella. Cuius sermone ita tum cupide fruebar, quasi iam divinarem, id quod evenit, illo exstincto fore unde discerem neminem.

11. *Appius the Blind.*

Ad. App. Claudii senectutem accedebat etiam ut caecus esset: tamen is, quum sententia senatus inclinaret ad pacem cum Pyrrho foedusque faciendum, non dubitavit dicere illa quae versibus persecutus est Ennius:

Quo vobis mentes, rectae quae stare solebant
Antehac, dementes sese flexere viai?

ceteraque gravissime: notum enim vobis carmen est; et tamen ipsius Appii exstat oratio. Atque haec ille egit septem et decem annis post alterum consulatum, quum inter duos consulatus anni decem interfluxissent, censorque ante superiorem consulatum fuisset; ex quo intelligitur Pyrrhi bello grandem sane fuisse: et tamen sic a patribus accepimus. Nihil igitur afferunt qui in re gerenda versari senectutem negant; similesque sunt ut si qui gubernatorem in navigando nihil agere dicant, quum alii malos scandant, alii per foros cursent, alii sentinam exhauriant, ille autem clavum tenens quietus sedeat in puppi. Non facit ea, quae iuvenes: at vero multo maiora et meliora facit. Non viribus aut velocitatibus aut celeritate corporum res magnae geruntur, sed consilio, auctoritate, sententia; quibus non modo non orbari, sed etiam augeri senectus solet.

Quattuor robustos filios, quinque filias, tantam domum, tantas clientelas Appius regebat et caecus et senex. Intentum enim animum, tamquam arcum, habebat, nec languescens succumbebat senectuti. Tenebat non modo auctoritatem sed etiam imperium in suos; metuebant servi, verebantur liberi, carum omnes habebant: vigebat in illa domo mos patrius et disciplina. Ita enim senectus honesta est, si se ipsa defendit, si ius suum retinet, si nemini mancipata est, si usque ad extremum spiritum

dominatur in suos. Ut enim adolescentem, in quo senile aliquid, sic senem, in quo est aliquid adolescentis, probo: quod qui sequitur, corpore senex esse poterit, animo numquam erit.

12. *Specimens of Roman Wit.*

i. Ridiculum est illud Neronianum vetus in furace servo, 'Solum esse, cui domi nihil sit nec obsignatum nec occlusum:' quod idem in bono servo dici solet; sed hoc iisdem etiam verbis.

ii. Africano illo maiori, coronam sibi in convivio ad caput accommodanti, quum ea saepius rumperetur, P. Licinius Varus, 'Noli mirari,' inquit, 'si non convenit; caput enim magnum est.'

iii. Titium, quum studiose pila luderet et idem signa sacra noctu frangere putaretur, gregalesque, quum in campum non venisset, requirerent, excusavit Vespa Terentius, quod eum 'brachium fregisse' diceret.

iv. Crassus cuidam qui eum rogarat, num ei molestus esset futurus, si ad eum bene ante lucem venisset, 'Tu vero,' inquit, 'molestus non eris.' 'Iubebis igitur te,' inquit, 'suscitari?' et ille, 'Certe negaram te molestum futurum.'

v. L. Porcius Nasica censori Catoni, quum ille, 'Ex tui animi sententia tu uxorem habes?' 'Non hercule,' inquit, 'ex mei animi sententia.'

vi. Quum C. Fabricio P. Cornelius, homo, ut existimabatur, avarus et furax, sed egregie fortis et bonus imperator, gratias ageret, quod se homo inimicus consulem fecisset, bello praesertim magno et gravi, 'Nihil est, quod mihi gratias agas,' inquit, 'si malui compilari quam venire.'

vii. Q. Mucius Scaevola Septumuleio Anagnino, cui pro C. Gracchi capite erat aurum repensum, roganti ut se in Asiam praefectum duceret, 'Quid tibi vis,' inquit, 'insane? Tanta malorum est multitudo civium, ut tibi ego hoc confir-

mem, si Romae manseris, te paucis annis ad maximas pecunias esse venturum.'

viii. Quum Africanus censor tribu moveret eum centurionem qui in Paulli pugna non affuerat, quum ille se custodiae causa diceret in castris remansisse, quaereretque, cur ab eo notaretur, 'Non amo,' inquit, 'nimium diligentes.'

ix. Nasica, quum ad poetam Ennium venisset eique ab ostio quaerenti Ennium ancilla dixisset domi non esse, Nasica sensit illam domini iussu dixisse et illum intus esse. Paucis post diebus quum ad Nasicam venisset Ennius et eum a ianua quaereret, exclamat Nasica se domi non esse. Tum Ennius, 'Quid? ego non cognosco,' inquit, 'vocem tuam?' Hic Nasica, 'Homo es impudens. Ego quum te quaererem, ancillae tuae credidi te domi non esse, tu mihi non credis ipsi?'

x. Siculus, quum ei familiaris quidam quereretur, quod diceret, uxorem suam suspendisse se de ficu, 'Amabo te,' inquit, 'da mihi ex ista arbore quos seram surculos.'

xi. Catulus cuidam oratori malo, qui, quum in epilogo misericordiam se movisse putaret, postquam assedit, rogavit eum videreturne misericordiam movisse, 'Ac magnam quidem,' inquit; 'neminem enim puto esse tam durum, cui non oratio tua miseranda visa sit.'

xii. Cato quum percussus esset ab eo qui arcam ferebat, quum ille diceret, 'Cave,' rogavit, 'numquid aliud ferret praeter arcam?'

xiii. Siculus, cui praetor Scipio patronum causae dabat hospitem suum, hominem nobilem, sed admodum stultum, 'Quaeso,' inquit, 'praetor, adversario meo da istum patronum, deinde mihi neminem dederis.'

xiv. Patrono malo, quum vocem in dicendo obtudisset, suadebat Granius, ut mulsum frigidum biberet, simulac domum redisset: 'Perdam,' inquit, 'vocem, si id fecero.' 'Melius est,' inquit, 'quam reum.'

xv. Quum Scaurus nonnullam haberet invidiam ex eo quod Phrygionis Pompeii, locupletis hominis, bona sine testamento possederat, sederetque advocatus reo Bestiae, quum funus quoddam duceretur, accusator C. Memmius, 'Vide,' inquit, 'Scaure, mortuus rapitur, si potes esse possessor.'

xvi. Appius maior ille, quum ageretur in senatu de agris publicis et de lege Thoria et premeretur Lucilius ab iis qui a pecore eius depasci agros publicos dicerent, 'Non est,' inquit, 'Lucilii pecus illud: erratis:' defendere Lucilium videbatur: 'ego liberum puto esse; qua lubet, pascitur.'

xvii. Crassus, quum laesisset testis Silus Pisonem, quod se in eum audisse dixisset, 'Potest fieri,' inquit, 'Sile, ut is, unde te audisse dicis, iratus dixerit.' Annuit Silus. 'Potest etiam, ut tu non recte intellexeris.' Id quoque toto capite annuit, ut se Crasso daret. 'Potest etiam fieri,' inquit, 'ut omnino, quod te audisse dicis, numquam audieris.' Hoc ita praeter exspectationem accidit, ut testem omnium risus obrueret.

xviii. C. Laelius, quum ei quidam malo genere natus diceret, indignum esse suis maioribus, 'At hercule,' inquit, 'tu tuis dignus.'

xix. M. Cincius, quo die legem de donis et muneribus tulit, quum C. Cento prodiisset, et satis contumeliose, 'Quid fers, Cinciole?' quaesisset, 'Ut emas,' inquit, 'Cai, si uti velis.'

xx. Censor Lepidus, quum M. Antistio Pyrgensi equum ademisset amicique quum vociferarentur et quaererent, quid ille patri suo responderet, cur ademptum sibi equum diceret, quum optimus colonus, parcissimus, modestissimus, frugalissimus esset, 'Me istorum,' inquit, 'nihil credere.'

13. *A Visit.*

In Tusculano quum essem, vellemque e bibliotheca pueri

Luculli quibusdam libris uti, veni in eius villam, ut eos ipse (ut solebam) inde promerem. Quo quum venissem, M. Catonem, quem ibi esse nescieram, vidi in bibliotheca sedentem, multis circumfusum Stoicorum libris. Erat enim in eo inexhausta aviditas legendi, nec satiari poterat: quippe qui, ne reprehensionem quidem vulgi inanem reformidans, in ipsa curia soleret legere saepe, dum senatus cogeretur, nihil operae reipublicae detrahens: quo magis tum in summo otio maximaque copia quasi helluari libris, si hoc verbo in tam clara re utendum est, videbatur. Quod quum accidisset ut alter alterum necopinato videremus, surrexit statim. Deinde prima illa, quae in congressu solemus:

'Quid tu,' inquit, 'huc? a villa enim, credo: et, si ibi te esse scissem, ad te ipse venissem.'

'Heri,' inquam, 'ludis commissis, ex Urbe profectus veni ad vesperum. Causa autem fuit huc veniendi, ut quosdam hinc libros promerem: et quidem, Cato, totam hanc copiam iam Lucullo nostro notam esse oportebit. Nam his libris eum malo, quam reliquo ornatu villae delectari. Est enim mihi magnae curae, (quamquam hoc quidem proprium tuum munus est,) ut ita erudiatur, ut et patri et Caepioni nostro et tibi tam propinquo respondeat. Laboro autem non sine causa. Nam et avi eius memoria moveor (nec enim ignoras quanti fecerim Caepionem: qui, ut opinio mea fert, in principibus iam esset, si viveret:) et Lucullus mihi versatur ante oculos, vir quum omnibus excellens, tum mecum et amicitia et omni voluntate sententiaque coniunctus.'

'Praeclare,' inquit, 'facis, quum et eorum memoriam tenes, quorum uterque tibi testamento liberos suos commendavit, et puerum diligis. Quod autem meum munus dicis, non equidem recuso: sed te adiungo socium. Addo etiam illud, multa iam mihi dare signa puerum et pudoris et ingenii. Sed aetatem vides.'

'Video equidem,' inquam: 'sed tamen iam infici debet

iis artibus, quas si, dum est tener, combiberit, ad maiora veniet paratior.'

'Sic: et quidem diligentius saepiusque ista loquemur inter nos, agemusque communiter.'

'Sed resideamus,' inquit, 'si placet.' Itaque fecimus.

14. *Varieties of Character.*

Intelligendum est duabus quasi nos a natura indutos esse personis, quarum una communis est, ex eo quod omnes participes sumus rationis, praestantiaeque eius, qua antecellimus bestiis, altera autem, quae proprie singulis est tributa. Ut enim in corporibus magnae dissimilitudines sunt: alios videmus velocitate ad cursum, alios viribus ad luctandum valere: itemque in formis aliis dignitatem inesse, aliis venustatem: sic in animis existunt maiores etiam varietates. Erat in L. Crasso, in L. Philippo multus lepos; maior etiam, magisque de industria, in C. Caesare, L. F. At iisdem temporibus in M. Scauro et in M. Druso adolescente singularis severitas; in C. Laelio multa hilaritas; in eius familiari Scipione ambitio maior, vita tristior. De Graecis autem, dulcem et facetum, festivique sermonis, atque in omni oratione simulatorem, quem εἴρωνα Graeci nominaverunt, Socratem accepimus: contra Pythagoram et Periclem summam auctoritatem consecutos sine ulla hilaritate. Callidum Hannibalem ex Poenorum, ex nostris ducibus Q. Maximum accepimus facile celare, tacere, dissimulare, insidiari, praecipere hostium consilia. In quo genere Graeci Themistoclem et Pheraeum Iasonem ceteris anteponunt: in primisque versutum et callidum factum Solonis, qui, quo et tutior vita eius esset, et plus aliquanto reipublicae prodesset, furere se simulavit. Sunt his alii multum dispares, simplices et aperti, qui nihil ex occulto, nihil insidiis agendum putant, veritatis cultores, fraudis inimici; itemque alii, qui quidvis perpetiantur, cuivis deserviant, dum, quod velint, consequantur: ut Sullam et M. Crassum

videbamus. Quo in genere versutissimum et patientissimum Lacedaemonium Lysandrum accepimus: contraque Callicratidam, qui praefectus classis proximus post Lysandrum fuit: itemque in sermonibus alium, quamvis praepotens sit, efficere, ut unus de multis esse videatur; quod in Catulo, et in patre et in filio, idemque in Q. Mucio Mancia vidimus. Audivi ex maioribus natu hoc idem fuisse in P. Scipione Nasica: contraque patrem eius, illum, qui Ti. Gracchi conatus perditos vindicavit, nullam comitatem habuisse sermonis; ne Xenocratem quidem, severissimum philosophorum, ob eamque rem ipsam magnum et clarum fuisse. Innumerabiles aliae dissimilitudines sunt naturae morumque, minime tamen vituperandorum.

15. *Ὅτι μόνον ἀγαθὸν τὸ καλόν.*

Vita atque factis illustranda sunt summorum virorum haec, quae verbis subtilius quam satis est disputari videntur. Quaero enim a vobis, num ullam cogitationem habuisse videantur ii, qui hanc rempublicam tam praeclare fundatam nobis reliquerunt, aut auri et argenti ad avaritiam, aut amoenitatum ad delectationem, aut supellectilis ad delicias, aut epularum ad voluptates? Ponite ante oculos unum quemque regum. Vultis a Romulo? vultis post liberam civitatem ab iis ipsis, qui liberaverunt? Quibus tandem gradibus Romulus escendit in caelum? iisne, quae isti bona appellant? an rebus gestis atque virtutibus? Quid? a Numa Pompilio? minusne gratas diis immortalibus capedines ac fictiles hirnulas fuisse quam filicatas aliorum pateras arbitramur? Omitto reliquos: sunt enim omnes pares inter se praeter Superbum. Brutum si quis roget, quid egerit in patria liberanda, si quis item reliquos eiusdem consilii socios, quid spectaverint, quid secuti sint, num quis exsistet, cui voluptas, cui divitiae, cui denique praeter officium fortis et magni viri quidquam aliud propositum fuisse videatur? Quae res ad necem Porsenae C. Mucium

impulit sine ulla spe salutis suae? Quae vis Coclitem contra omnes hostium copias tenuit in ponte solum? quae patrem Decium, quae filium devotavit atque immisit in armatas hostium copias? Quid continentia C. Fabricii, quid tenuitas victus M'. Curii sequebatur? Quid duo propugnacula belli Punici, Cn. et P. Scipiones, qui Karthaginiensium adventum corporibus suis intercludendum putaverunt? quid Africanus maior? quid minor? quid inter horum aetates interiectus Cato? quid innumerabiles alii? nam domesticis exemplis abundamus: cogitasse, quidquam in vita sibi expetendum, nisi quod laudabile esset et praeclarum, videntur? Veniant igitur isti irrisores huius orationis ac sententiae: et iam vel ipsi iudicent, utrum se horum alicuius, qui marmoreis tectis ebore et auro fulgentibus, qui signis, qui tabulis, qui caelato auro et argento, qui Corinthiis operibus abundant, an C. Fabricii, qui nihil eorum habuit, nihil habere voluit, similes esse malint?

16. *The Good Faith of Regulus.*

M. Attilius Regulus, quum consul iterum in Africa ex insidiis captus esset, duce Xanthippo Lacedaemonio, imperatore autem patre Hannibalis Hamilcare, iuratus missus est ad senatum, ut, nisi redditi essent Poenis captivi nobiles quidam, rediret ipse Karthaginem. Is quum Romam venisset, utilitatis speciem videbat, sed eam, ut res declarat, falsam iudicavit, quae erat talis; manere in patria; esse domi suae cum uxore, cum liberis; quam calamitatem accepisset in bello communem fortunae bellicae iudicantem, tenere consularis dignitatis gradum. Quis haec neget esse utilia? Quem censes? Magnitudo animi et fortitudo negat. Num locupletiores quaeris auctores? Harum enim est virtutum proprium nihil extimescere, omnia humana despicere; nihil quod homini accidere possit intolerandum putare. Itaque quid fecit? In senatum venit; mandata exposuit; senten-

tiam ne diceret recusavit; 'quamdiu iureiurando hostium teneretur, non esse se senatorem.' Atque illud etiam, (' O stultum hominem,' dixerit quispiam, 'et repugnantem utilitati suae!') reddi captivos, negavit esse utile: 'illos enim adolescentes esse et bonos duces, se iam confectum senectute.' Cuius quum valuisset auctoritas, captivi retenti sunt, ipse Karthaginem rediit: neque eum caritas patriae retinuit nec suorum. Neque vero tum ignorabat se ad crudelissimum hostem et ad exquisita supplicia proficisci; sed iusiurandum conservandum putabat. Itaque tum, quum vigilando necabatur, erat in meliore causa, quam si domi senex captivus, periurus consularis remansisset. At stulte, qui non modo non censuerit captivos remittendos verum etiam dissuaserit. Quomodo stulte? etiamne si reipublicae conducebat? potest autem quod inutile reipublicae sit id cuiquam civi esse utile?

17. *A Contrast.*

Sed ut laudandus Regulus in conservando iureiurando, sic decem illi quos post Cannensem pugnam iuratos ad senatum misit Hannibal se in castra redituros ea quorum potiti erant Poeni, nisi de redimendis captivis impetravissent, si non redierunt, vituperandi. De quibus non omnes uno modo. Nam Polybius, bonus auctor in primis, scribit ex decem nobilissimis, qui tum erant missi, novem revertisse, a senatu re non impetrata: unum, qui paullo post quam egressus erat e castris redisset, quasi aliquid esset oblitus, Romae remansisse. Reditu enim in castra liberatum se esse iureiurando interpretabatur; non recte; fraus enim astringit non dissolvit periurium. Fuit igitur stulta calliditas perverse imitata prudentiam. Itaque decrevit senatus ut ille veterator et callidus vinctus ad Hannibalem duceretur. Sed illud maximum. Octo hominum millia tenebat Hannibal, non quos in acie cepisset, aut qui periculo mortis diffugissent, sed qui relicti in castris

fuissent a Paullo et Varrone consulibus. Eos senatus non censuit redimendos, quum id parva pecunia fieri posset; ut esset insitum militibus nostris aut vincere aut emori. Qua quidem re audita, fractum animum Hannibalis scribit idem, quod senatus populusque Romanus rebus afflictis tam excelso animo fuisset. Sic honestatis comparatione ea quae videntur utilia vincuntur. Acilius autem, qui Graece scripsit historiam, plures ait fuisse qui in castra revertissent eadem fraude, ut iureiurando liberarentur, eosque a censoribus omnibus ignominiis notatos.

18. *A questionable Case.*

T. Veturius et Sp. Postumius, quum iterum consules essent, quia, quum male pugnatum apud Caudium esset, legionibus nostris sub iugum missis, pacem cum Samnitibus fecerant, dediti sunt iis: iniussu enim populi senatusque fecerant: eodemque tempore Ti. Numicius, Q. Maelius, qui tum tribuni plebis erant, quod eorum auctoritate pax erat facta, dediti sunt, ut pax Samnitium repudiaretur. Atque huius deditionis ipse Postumius qui dedebatur suasor et auctor fuit. Quod idem multis annis post C. Mancinus, qui, ut Numantinis, quibuscum sine senatus auctoritate foedus fecerat, dederetur, rogationem suasit eam quam P. Furius, Sex. Atilius ex senatus consulto ferebant: qua accepta, est hostibus deditus. Honestius hic, quam Q. Pompeius, quo, quum in eadem causa esset, deprecante, accepta lex non est. Hic ea quae videbatur utilitas plus valuit quam honestas; apud superiores utilitatis species falsa ab honestatis auctoritate superata est.

19. *The Laws of War strictly observed.*

Belli aequitas sanctissime fetiali populi Romani iure perscripta est. Ex quo intelligi potest nullum bellum esse

iustum, nisi quod aut rebus repetitis geratur aut denuntiatum ante sit et indictum. Popilius imperator tenebat provinciam in cuius exercitu Catonis filius tiro militabat. Quum autem Popilio videretur unam dimittere legionem, Catonis quoque filium qui in eadem legione militabat dimisit. Sed quum amore pugnandi in exercitu remansisset, Cato ad Popilium scripsit, ut, si eum pateretur in exercitu remanere, secundo eum obligaret militiae sacramento; quia, priore amisso, iure cum hostibus pugnare non poterat. Adeo summa erat observatio in bello movendo. M. quidem Catonis senis epistola est ad M. filium, in qua scripsit se audisse eum missum factum esse a consule, quum in Macedonia Persico bello miles esset. Monet igitur ut caveat ne praelium ineat: negat enim ius esse, qui miles non sit, cum hoste pugnare.

Equidem illud etiam animadverto, quod, qui proprio nomine 'perduellis' esset, is 'hostis' vocaretur, lenitate verbi rei tristitiam mitigatam. 'Hostis' enim apud maiores nostros is dicebatur, quem nunc 'peregrinum' dicimus. Indicant duodecim tabulae, ut STATUS DIES CUM HOSTE, itemque, ADVERSUS HOSTEM AETERNA AUCTORITAS. Quid ad hanc mansuetudinem addi potest? eum quicum bellum geras tam molli nomine appellare? Quamquam id nomen durius effecit iam vetustas: a peregrino enim recessit, et proprie in eo, qui arma contra ferret, remansit. Quum vero de imperio decertatur belloque quaeritur gloria, causas omnino subesse tamen oportet easdem quas dixi paullo ante iustas causas esse bellorum. Sed ea bella quibus imperii proposita gloria est minus acerbe gerenda sunt. Ut enim cum civi aliter contendimus, si est inimicus, aliter, si competitor; cum altero certamen honoris et dignitatis est, cum altero capitis et famae; sic cum Celtiberis, cum Cimbris bellum, ut cum inimicis, gerebatur, uter esset, non uter imperaret; cum Latinis, Sabinis, Samnitibus, Poenis,

Pyrrho de imperio dimicabatur. Poeni foedifragi, crudelis Hannibal, reliqui iustiores. Pyrrhi quidem de captivis reddendis illa praeclara:

Nec mi aurum posco, nec mi pretium dederitis:
Nec cauponantes bellum, sed belligerantes,
Ferro, non auro vitam cernamus utrique.
Vosne velit, an me regnare, hera quidve ferat fors,
Virtute experiamur. Et hoc simul accipe dictum:
Quorum virtuti belli fortuna pepercit,
Eorumdem me libertati parcere certum est:
Dono, ducite, doque, volentibu' cum magnis dîs.

Regalis sane et digna Aeacidarum genere sententia.

Atque etiam si quid singuli, temporibus adducti, hosti promiserunt, est in eo ipso fides conservanda: ut primo Punico bello Regulus captus a Poenis, quum de captivis commutandis Romam missus esset, iurassetque se rediturum, primum, ut venit, captivos reddendos in senatu non censuit; deinde, quum retineretur a propinquis et ab amicis, ad supplicium redire maluit quam fidem hosti datam fallere. Secundo autem Punico bello, post Cannensem pugnam, quos decem Hannibal Romam astrictos misit iureiurando se redituros esse, nisi de redimendis iis qui capti erant impetrassent, eos omnes censores, quoad quisque eorum vixit qui peierassent, in aerariis reliquerunt; nec minus illum, qui iurisiurandi fraude culpam invenerat. Quum enim Hannibalis permissu exisset de castris, rediit paullo post, quod se oblitum nescio quid diceret. Deinde egressus e castris, iureiurando se solutum putabat: et erat verbis, re non erat. Semper autem in fide, quid senseris, non quid dixeris, cogitandum. Maximum autem exemplum est iustitiae in hostem a maioribus nostris constitutum. Quum a Pyrrho perfuga senatui est pollicitus, se venenum regi daturum et eum necaturum: senatus et C. Fabricius perfugam Pyrrho dedit. Ita ne hostis quidem et potentis et bellum ultro inferentis interitum cum scelere approbavit.

20. *A little Wrong for a great Gain.*

C. Marius quum a spe consulatus longe abesset, et iam septimum annum post praeturam iaceret, neque petiturus umquam consulatum videretur, Q. Metellum cuius legatus erat, summum virum et civem, quum ab eo, imperatore suo, Romam missus esset, apud populum Romanum criminatus est, 'bellum illum ducere; si se consulem fecissent, brevi tempore aut vivum aut mortuum Iugurtham se in potestatem populi Romani redacturum.' Itaque factus est ille quidem consul, sed a fide iustitiaque discessit, qui optimum et gravissimum civem, cuius legatus et a quo missus esset, in invidiam falso crimine adduxerit. Ne noster quidem Gratidianus officio boni viri functus est tum, quum praetor esset, collegiumque praetorum tribuni plebi adhibuissent, ut res nummaria de communi sententia constitueretur: iactabatur enim temporibus illis nummus sic, ut nemo posset scire quid haberet. Conscripserunt communiter edictum cum poena atque iudicio, constitueruntque ut omnes simul in rostra post meridiem escenderent. Et ceteri quidem alius alio; Marius ab subselliis in rostra recta, idque quod communiter compositum fuerat solus edixit. Et ea res, si quaeris, ei magno honori fuit. Omnibus vicis statuae; ad eas thus, cerei. Quid multa? nemo umquam multitudini fuit carior. Haec sunt quae conturbant homines in deliberatione nonnumquam, quum id in quo violatur aequitas non ita magnum, illud autem quod ex eo paritur permagnum videtur: ut Mario praeripere collegis et tribunis plebis popularem gratiam non ita turpe, consulem ob eam rem fieri, quod sibi tum proposuerat, valde utile videbatur. Sed omnium una regula est, quam tibi cupio esse notissimam: 'Aut illud quod utile videtur turpe ne sit; aut si turpe est ne videatur esse utile.'

21. *The Effects of Civil War.*

Quamdiu imperium populi Romani beneficiis tenebatur non iniuriis, bella aut pro sociis aut de imperio gerebantur, exitus erant bellorum aut mites aut necessarii. Regum, populorum, nationum portus erat et refugium senatus: nostri autem magistratus imperatoresque ex hac una re maximam laudem capere studebant, si provincias, si socios aequitate et fide defendissent. Itaque illud patrocinium orbis terrae verius quam imperium poterat nominari. Sensim hanc consuetudinem et disciplinam iam antea minuebamus; post vero Sullae victoriam penitus amisimus: desitum est enim videri quidquam in socios iniquum, quum exstitisset in cives tanta crudelitas. Ergo in illo secuta est honestam causam non honesta victoria. Est enim ausus dicere, hasta posita, quum bona in foro venderet et bonorum virorum et locupletium et certe civium, 'praedam se suam vendere.' Secutus est qui in causa impia, victoria etiam foediore, non singulorum civium bona publicaret, sed universas provincias regionesque uno calamitatis iure comprehenderet. Itaque, vexatis ac perditis exteris nationibus, ad exemplum amissi imperii portari in triumpho Massiliam vidimus, et ex ea urbe triumphari sine qua numquam nostri imperatores ex Transalpinis bellis triumpharunt. Multa praeterea commemorarem nefaria in socios, si hoc uno quidquam sol vidisset indignius. Iure igitur plectimur. Nisi enim multorum impunitates scelerum tulissemus, numquam ad unum tanta pervenisset licentia: a quo quidem rei familiaris ad paucos, cupiditatum ad multos improbos venit hereditas. Nec vero umquam bellorum civilium semen et causa deerit, dum homines perditi hastam illam cruentam et meminerint et sperabunt, quam P. Sulla quum vibrasset, dictatore propinquo suo, idem, sexto tricesimo anno post, a sceleratiore

hasta non recessit: alter autem, qui in illa dictatura scriba fuerat, in hac fuit quaestor urbanus. Ex quo debet intelligi, talibus praemiis propositis, numquam defutura bella civilia. Itaque parietes modo Urbis stant et manent, iique ipsi iam extrema scelera metuentes; rem vero publicam penitus amisimus. Atque in has clades incidimus, redeundum est enim ad propositum, dum metui quam cari esse et diligi malumus.

22. *A Cheat.*

C. Canius, eques Romanus, nec infacetus et satis litteratus, quum se Syracusas otiandi, ut ipse dicere solebat, non negotiandi causa contulisset, dictitabat se hortulos aliquos emere velle, quo invitare amicos et ubi se oblectare sine interpellatoribus posset. Quod quum percrebuisset, Pythius ei quidam, qui argentariam faceret Syracusis, dixit venales quidem se hortos non habere, sed licere uti Canio, si vellet, ut suis: et simul ad caenam hominem in hortos invitavit in posterum diem. Quum ille promisisset, tum Pythius, qui esset, ut argentarius, apud omnes ordines gratiosus, piscatores ad se convocavit, et ab iis petivit ut ante suos hortulos postridie piscarentur, dixitque quid eos facere vellet. Ad caenam tempore venit Canius. Opipare a Pythio apparatum convivium; cymbarum ante oculos multitudo; pro se quisque quod ceperat afferebat; ante pedes Pythii pisces abiiciebantur. Tum Canius, 'Quaeso,' inquit, 'quid est hoc, Pythi? Tantumne piscium? tantumne cymbarum?' Et ille, 'Quid mirum?' inquit: 'hoc loco est, Syracusis quidquid est piscium: hic aquatio: hac villa isti carere non possunt.' Incensus Canius cupiditate contendit a Pythio ut venderet. Gravate ille primo. Quid multa? impetrat. Emit homo cupidus et locuples tanti quanti Pythius voluit, et emit instructos: nomina facit,

negotium conficit. Invitat Canius postridie familiares suos; venit ipse mature; scalmum nullum videt. Quaerit ex proximo vicino, num feriae quaedam piscatorum essent, quod eos nullos videret. 'Nullae, quod sciam,' inquit: 'sed hic piscari nulli solent. Itaque heri mirabar, quid accidisset.' Stomachari Canius. Sed quid faceret? Nondum enim Aquillius, collega et familiaris meus, protulerat de dolo malo formulas: in quibus ipsis quum ex eo quaereretur quid esset dolus malus, respondebat, 'Quum esset aliud simulatum, aliud actum.' Hoc quidem sane luculente, ut ab homine perito definiendi. Ergo et Pythius et omnes aliud agentes aliud simulantes perfidi, improbi, malitiosi.

23. *Evasion.*

Existunt etiam saepe iniuriae calumnia quadam et nimis callida sed malitiosa iuris interpretatione. Ex quo illud, 'summum ius summa iniuria,' factum est iam tritum sermone proverbium. Quo in genere etiam in republica multa peccantur, ut ille, qui, quum triginta dierum essent cum hoste factae induciae, noctu populabatur agros, quod dierum essent pactae non noctium induciae. Ne noster quidem probandus, si verum est, Q. Fabium Labeonem, seu quem alium, (nihil enim praeter auditum habeo), arbitrum Nolanis et Neapolitanis de finibus a senatu datum, quum ad locum venisset, cum utrisque separatim locutum, ut ne cupide quid agerent, ne appetenter, atque ut regredi quam progredi mallent. Id quum utrique fecissent, aliquantum agri in medio relictum est. Itaque illorum fines, sicut ipsi dixerant, terminavit: in medio relictum quod erat, populo Romano adiudicavit. Decipere hoc quidem est non iudicare. Quocirca in omni re fugienda est talis sollertia.

24. *A difficult Point.*

Definitio est, quum in scripto verbum aliquod est positum, cuius de vi quaeritur, hoc modo: Lex: QUI IN ADVERSA TEMPESTATE NAVIM RELIQUERINT, OMNIA AMITTUNTO; EORUM NAVIS ET ONERA SUNTO, QUI IN NAVI REMANSERINT. Duo quidam, quum iam in alto navigarent, et quum eorum alterius navis alterius onus esset, naufragum quemdam natantem et manus ad se tendentem animadverterunt; misericordia commoti navim ad eum applicaverunt, hominem ad se sustulerunt. Postea aliquanto ipsos quoque tempestas vehementius iactare coepit, usque adeo ut dominus navis, quum idem gubernator esset, in scapham confugeret et inde funiculo, qui a puppi religatus scapham annexam trahebat, navim, quoad posset, moderaretur, ille autem cuius merces erant, in gladium ibidem incumberet. Hic ille naufragus ad gubernaculum accessit, et navi quoad potuit est opitulatus. Sedatis autem fluctibus et tempestate iam commutata, navis in portum pervehitur. Ille autem qui in gladium incubuerat leviter saucius facile est ex vulnere recreatus. Navim cum onere horum trium suam quisque esse dicit. Hic omnes scripto ad causam accedunt, et ex nominis vi nascitur controversia. Nam et relinquere navim et remanere in navi denique navis ipsa quid sit definitionibus quaeretur.

25. *Sharp Practices.*

De iure praediorum sanctum apud nos est iure civili ut in iis vendendis vitia dicerentur quae nota essent venditori. Nam, quum ex XII tabulis satis esset ea praestari quae

essent lingua nuncupata, quae qui infitiatus esset, duplicem poenam subiret, a iureconsultis etiam reticentiae poena est constituta. Quidquid enim esset in praedio vitii, id statuerunt, si venditor sciret, nisi nominatim dictum esset, praestari oportere. Ut quum in arce augurium augures acturi essent, iussissentque T. Claudium Centumalum, qui aedes in Caelio monte habebat, demoliri ea quorum altitudo officeret auspiciis, Claudius proscripsit insulam, vendidit; emit P. Calpurnius Lanarius. Huic ab auguribus illud idem denuntiatum est. Itaque Calpurnius quum demolitus esset, cognossetque Claudium aedes postea proscripsisse quam esset ab auguribus demoliri iussus, arbitrum illum adegit, 'quidquid sibi dare, facere oporteret ex fide bona.' M. Cato sententiam dixit, huius nostri Catonis pater, (ut enim ceteri ex patribus, sic, qui illud lumen progenuit, ex filio est nominandus,) is igitur iudex ita pronuntiavit, 'quum in venumdando rem eam scisset et non pronuntiasset emptori, damnum praestari oportere.' Ergo ad fidem bonam statuit pertinere notum esse emptori vitium quod nosset venditor. Sed huiusmodi reticentiae iure civili omnes comprehendi non possunt: quae autem possunt diligenter tenentur. M. Marius Gratidianus, propinquus noster, C. Sergio Oratae vendiderat aedes eas, quas ab eodem ipse paucis ante annis emerat. Eae serviebant: sed hoc in mancipio Marius non dixerat. Adducta res in iudicium est. Oratam Crassus, Gratidianum defendebat Antonius. Ius Crassus urgebat, 'quod vitii venditor non dixisset sciens, id oportere praestari;' aequitatem Antonius, 'quoniam id vitium ignotum Sergio non fuisset, qui illas aedes vendidisset, nihil fuisse necesse dici, nec eum esse deceptum, qui id quod emerat quo iure esset teneret.' Quorsus haec? Ut illud intelligas non placuisse maioribus nostris astutos.

26. *Treating.*

Vitanda tamen suspicio est avaritiae. Mamerco, homini divitissimo, praetermissio aedilitatis consulatus repulsam attulit. Quare et, si postulatur a populo, bonis viris si non desiderantibus, attamen approbantibus, faciendum est, modo pro facultatibus, nos ipsi ut fecimus: et, si quando aliqua res maior atque utilior populari largitione acquiritur; ut Oresti nuper prandia in semitis decumae nomine magno honori fuerunt. Ne M. quidem Seio vitio datum est quod in caritate annonae asse modium populo dedit: magna enim se et inveterata invidia nec turpi iactura, quando erat aedilis, nec maxima liberavit. Sed honori summo nuper nostro Miloni fuit, quod gladiatoribus emptis reipublicae causa, quae salute nostra continebatur, omnes P. Clodii conatus furoresque compressit. Causa igitur largitionis est, si aut necesse est aut utile. In his autem ipsis mediocritatis regula optima est. L. quidem Philippus, Q. F., magno vir ingenio in primisque clarus, gloriari solebat se sine ullo munere adeptum esse omnia quae haberentur amplissima. Dicebat idem Cotta, Curio. Nobis quoque licet in hoc quodammodo gloriari. Nam pro amplitudine honorum, quos cunctis suffragiis adepti sumus, nostro quidem anno, quod contigit eorum nemini quos modo nominavi, sane exiguus sumptus aedilitatis fuit. Atque etiam illae impensae meliores, muri, navalia, portus, aquarum ductus, omniaque quae ad usum reipublicae pertinent. Quamquam quod praesens tamquam in manum datur iucundius est, tamen haec in posterum gratiora. Theatra, porticus, nova templa verecundius reprehendo, propter Pompeium: sed doctissimi non probant, ut et Panaetius, quem multum in his libris secutus sum, non interpretatus: et Phalereus Demetrius, qui Periclem, principem

Graeciae, vituperat, quod tantam pecuniam in praeclara illa propylaea coniecerit.

27. *A Demagogue.*

Quum L. Saturninus legem frumentariam de semissibus et trientibus laturus esset, Q. Caepio, qui id temporis quaestor urbanus erat, docuit senatum aerarium pati non posse largitionem tantam. Senatus decrevit, si eam legem ad populum ferat, adversus rempublicam videri eum facere. Saturninus ferre coepit. Collegae intercedere. Ille nihilo minus cistellam detulit. Caepio, ut illum contra S. C., intercedentibus collegis, adversus rempublicam vidit ferre, cum viris bonis impetum facit, pontes disturbat, cistas deiicit, impedimento est quo secius feratur lex: arcessitur Caepio maiestatis.

28. *A Braggadocio.*

Si velis non divitem sed ostentatorem pecuniae describere, 'Iste,' inquies, 'iudices, qui se dici divitem putat esse praeclarum, primum nunc videte, quo vultu nos intueatur. Nonne vobis videtur dicere, 'Darem, si mihi molesti non essetis?' Quum vero sinistra mentum sublevat, existimat se gemmae nitore et auri splendore aspectus omnium praestringere. Quum puerum respicit hunc unum, quem ego novi, vos non arbitror novisse, alio nomine appellat, deinde alio atque alio. 'Heus tu,' inquit, 'veni, Sannio, ne quid isti barbari turbent;' ut ignoti, qui audiunt, unum putent eligi de multis: ei dicit in aurem, aut ut domi lectuli sternantur, aut ab avunculo rogetur Aethiops, qui ad balneas veniat, aut asturconi locus ante ostium suum detur, aut aliquod fragile falsae choragium gloriae comparetur. Deinde exclamat, ut omnes audiant, 'Videto ut diligenter numeretur, si potest, ante noctem.' Puer, qui iam bene hominis naturam novit,

'Tu illo plures mittas oportet,' inquit, 'si hodie vis transnumerari.' 'Age,' inquit, 'duc tecum Libanum et Sosiam.' 'Sane.' Deinde casu veniunt hospites homini, qui istum splendide, dum peregrinatur, invitarant. Ex ea re homo hercle sane conturbatur, sed tamen a vitio naturae non recedit. 'Bene,' inquit, 'facitis, quum venitis; sed rectius fecissetis, si ad me domum recta abiissetis.' 'Id fecissemus,' inquiunt illi, 'si domum novissemus.' 'At istud quidem facile fuit undelibet invenire. Verum ite mecum.' Sequuntur illi. Sermo interea huius consumitur omnis in ostentatione. Quaerit, in agris cuiusmodi frumenta sint; negat se, quia villae incensae sint, accedere posse, nec aedificare etiam nunc audere; 'tametsi in Tusculano quidem coepi insanire et in iisdem fundamentis aedificare.' Dum haec loquitur, venit in aedes quasdam, in quibus sodalitium erat eodem die futurum, quo iste pro notitia domini aedium ingreditur cum hospitibus. 'Hic,' inquit, 'habito.' Perspicit argentum, quod erat expositum; visit triclinium stratum; probat. Accedit servulus: dicit homini clam, dominum iam venturum, si velit exire. 'Itane?' inquit; 'eamus hospites; frater venit ex Salerno: ego illi obviam pergam; vos huc decuma venitote.' Hospites discedunt. Iste se raptim domum suam coniicit; illi decuma, quo iusserat, veniunt: quaerunt hunc; reperiunt, domus cuia sit; in diversorium derisi conferunt sese. Vident hominem postera die; narrant, expostulant, accusant. Ait iste eos similitudine loci deceptos angiporto toto deerrasse; se contra valetudinem suam ad noctem multam expectasse. Sannioni puero negotium dederat, ut vasa, vestimenta, pueros corrogaret. Servulus non inurbanus satis strenue et concinne comparat; iste hospites domum deducit. Ait se aedes maximas cuidam amico ad nuptias commodasse. Nuntiat puer, argentum repeti (pertimuerat enim, qui commodarat). 'Apage te,' inquit, 'aedes commodavi, familiam dedi,

argentum quoque vult? Tametsi hospites habeo, tamen utatur licet, nos Samiis delectabimur.' Quid ego quae deinde efficiat narrem? Eiusmodi est hominis natura, ut, quae singulis diebus efficiat gloria atque ostentatione, ea vix annuo sermone enarrare possim.'

29. *A Scene.*

Quum militibus urbs redundaret et omnes timore oppressi domi continerentur, venit iste cum sago, gladio succinctus, tenens iaculum; quinque adolescentes hominem simili ornatu subsequuntur. Irrumpit in aedes subito; deinde magna voce: 'Ubi est iste beatus,' inquit, 'aedium dominus? quin mihi praesto fit? quid tacetis?' Hic alii omnes stupidi timore obmutuerunt. Uxor illius infelicissimi cum maximo fletu ad istius pedes abiecit sese. 'Parce,' inquit, 'et per ea, quae tibi dulcissima sunt in vita, miserere nostri; noli exstinguere exstinctos. Fer mansuete fortunam. Nos quoque fuimus beati; nosce te esse hominem.' At ille: 'Quin illum mihi datis, ac vos auribus meis opplorare non desinitis? non abibit.' Illi nuntiatur interea, venisse istum et clamore maximo mortem minari. Quod simul ut audivit: 'Heus,' inquit, 'Gorgia, pediseque puerorum, absconde pueros; defende; fac, ut incolumes ad adolescentiam perducas.' Vix haec dixerat, quum ecce iste praesto: 'Sedes,' inquit, 'audax? non vox mea tibi vitam ademit? exple inimicitias meas, et iracundiam satura tuo sanguine.' Ille cum magno spiritu, 'Verebar,' inquit, 'ne plane victus essem. Nunc video; in iudicio mecum contendere non vis, ubi superari turpissimum, et superare pulcherrimum est; interficere me vis. Occidar equidem, sed victus non peribo.' At iste: 'In extremo vitae tempore etiam sententiose loqueris? neque ei, quem vides dominari, vis supplicare?' Tum mulier: 'Immo quidem ille rogat et supplicat; sed tu, quaeso, commovere; et tu, per

deos,' inquit, 'hunc examplexare. Dominus est; vicit hic te, vince tu nunc animum.' 'Cur non desinis,' inquit, 'uxor, loqui, quae me digna non sunt? tace, et quae curanda sunt cura. Tu cessas, mihi vitam, tibi omnem bene vivendi spem mea morte eripere?' Iste mulierem repulit ab se lamentantem; illi nescio quid incipienti dicere, quod dignum videlicet illius virtute esset, gladium in latere defixit.

30. *Character of Lucullus.*

Magnum ingenium L. Luculli, magnumque optimarum artium studium, tum omnis liberalis et digna homine nobili ab eo percepta doctrina, quibus temporibus florere in foro maxime potuit, caruit omnino rebus urbanis. Ut enim, admodum adolescens, cum fratre, pari pietate et industria praedito, paternas inimicitias magna cum gloria est persecutus, in Asiam quaestor profectus, ibi permultos annos admirabili quadam laude provinciae praefuit: deinde absens factus aedilis, continuo praetor: licebat enim celerius legis praemio: post in Africam: inde ad consulatum: quem ita gessit ut diligentiam admirarentur omnes, ingenium cognoscerent. Post ad Mithridaticum bellum missus a senatu non modo opinionem vicit omnium quae de virtute eius erat, sed etiam gloriam superiorum. Idque eo fuit mirabilius, quod ab eo laus imperatoria non admodum exspectabatur, qui adolescentiam in forensi opera, quaesturae diuturnum tempus, Murena bellum in Ponto gerente, in Asiae pace consumpserat. Sed incredibilis quaedam ingenii magnitudo non desideravit indocilem usus disciplinam. Itaque quum totum iter et navigationem consumpsisset partim in percontando a peritis, partim in rebus gestis legendis, in Asiam factus imperator venit, quum esset Roma profectus rei militaris rudis. Habuit enim divinam quamdam memoriam rerum, verborum maiorem Hortensius. Sed,

quo plus in negotiis gerendis res quam verba prosunt, hoc erat memoria illa praestantior: quam fuisse in Themistocle, quem facile Graeciae principem ponimus, singularem ferunt Qui quidem etiam pollicenti cuidam se artem ei memoriae, quae tum primum proferebatur, traditurum, respondisse dicitur, oblivisci se malle discere: credo, quod haerebant in memoria quaecumque audierat vel viderat. Tali ingenio praeditus Lucullus adiunxerat etiam illam, quam Themistocles spreverat, disciplinam. Itaque, ut litteris consignamus quae monumentis mandare volumus: sic ille in animo res insculptas habebat. Tantus ergo imperator in omni genere belli fuit, praeliis, oppugnationibus, navalibus pugnis, totiusque belli instrumento et apparatu, ut ille rex post Alexandrum maximus hunc a se maiorem ducem cognitum, quam quemquam eorum, quos legisset, fateretur. In eodem tantia prudentia fuit in constituendis temperandisque civitatibus, tanta aequitas, ut hodie stet Asia Luculli institutis servandis et quasi vestigiis persequendis. Sed, etsi magna cum utilitate reipublicae, tamen diutius quam vellem tanta vis virtutis atque ingenii peregrinata abfuit ab oculis et fori et curiae. Quin etiam, quum victor a Mithridatico bello revertisset, inimicorum calumnia triennio tardius quam debuerat triumphavit. Nos enim consules introduximus paene in Urbem currum clarissimi viri: cuius mihi consilium et auctoritas quid tum in maximis rebus profuisset dicerem, nisi de me ipso dicendum esset: quod hoc tempore non est necesse. Itaque privabo illum potius debito testimonio quam id cum mea laude communicem.

Sed, quae populari gloria decorari in Lucullo debuerunt, ea fere sunt et Graecis litteris celebrata et Latinis. Nos autem illa externa cum multis, haec interiora cum paucis ex ipso saepe cognovimus. Maiore enim studio Lucullus quum omni litterarum generi, tum philosophiae

deditus fuit, quam qui illum ignorabant arbitrabantur: nec vero ineunte aetate solum, sed et pro quaestore aliquot annos, et in ipso bello, in quo ita magna rei militaris esse occupatio solet, ut non multum imperatori sub ipsis pellibus otii relinquatur. Quum autem e philosophis ingenio scientiaque putaretur Antiochus, Philonis auditor, excellere, eum secum et quaestor habuit et post aliquot annos imperator: quumque esset ea memoria quam ante dixi, ea saepe audiendo facile cognovit, quae vel semel audita meminisse potuisset. Delectabatur autem mirifice lectione librorum, de quibus audiebat.

Ac vereor interdum ne talium personarum, quum amplificare velim, minuam etiam gloriam. Sunt enim multi qui omnino Graecas non ament litteras: plures, qui philosophiam: reliqui, etiamsi haec non improbent, tamen earum rerum disputationem principibus civitatis non ita decoram putant. Ego autem, quum Graecas litteras M. Catonem in senectute didicisse acceperim, P. autem Africani historiae loquantur in legatione illa nobili, quam ante censuram obiit, Panaetium unum omnino comitem fuisse: nec litterarum Graecarum, nec philosophiae iam ullum auctorem requiro.

NOTES.

1. 1. Publium Scipionem. Scipio Africanus Major, the conqueror of Hannibal at Zama. 'Africanus' was an agnomen given to him to commemorate his victory.

2. Cato. The first of the famous men of this name, known by the titles, 'Major,' to distinguish him from Cato Uticensis, and 'Censorius,' in commemoration of his famous censorship in 184 B.C. He was Quaestor under Scipio in his expedition to Africa.

7. Neque cessaret unquam, 'was never utterly idle.' 'Neque' = 'et non': as the 'et' here = 'both' it is better omitted in English.

2. 1. Quum abrogabat, 'in depriving'; 'quum' followed by indic. in past time, because the action is simultaneous with that of the principal verb.

4. Principes, 'the leading men of the State.'

Cognationem, 'all the kindred.'

8. Propter honestatem, 'because it was honourable.'

10. Species utilitatis, 'a false expediency.'

11. Cui quum—regnare, 'and so, thinking it more expedient to reign alone than in partnership.'

13. Neque erat, 'though it was not really so.'

14. Muri causam opposuit, 'alleged in his defence the matter of the wall.' 'Opposuit,' lit. 'opposed to his accusers,' 'met his accusers with.' 'Muri causam' refers to the well-known story of Remus in mockery leaping over the wall which Romulus had built round his new city.

16. Pace dixerim, 'I would say it with his leave, be he Quirinus or Romulus,' i.e. whether he be a god or mere man. Quirinus was the title under which Romulus was worshipped after death.

3. 4. A me, 'from my house.' The speaker is Cato the Censor.

14. Occupatum interemit, 'attacked and slew.' 'Occupo' always suggests the notion of anticipating another party; and so it means to assail another before he attacks you.

16. Viatores. In later times 'viatores' were the attendants of the inferior magistrates, such as had no 'imperium,' corresponding to the lictors of the higher. Here it is used for the messengers of the Senate.

4. 1. Ad me. The speaker is C. Laelius, the intimate friend of Scipio Africanus Minor.

Aderam in consilio, 'was one of the supporters of': 'consilium,' a body of men summoned by the Consuls to deliberate with and advise them.

11. Quaestione nova, 'the second commission of inquiry.'

12. Poenas persolvit. He fled to Aristonicus, king of Pergamus, then at war with the Romans. Aristonicus was soon conquered, and Blossius, to avoid falling into the hands of the Romans, committed suicide.

5. 1. Legem frumentariam. By this law C. Gracchus enacted that every month corn should be sold at a low fixed price to the poor citizens. It is called by Arnold 'a Roman poor-law,' and he styles it an unjust and impracticable one. (Rom. Commonwealth, vol. I. p. 99.)

2. Consularis, 'though of consular rank.'

4. Qui sibi constet, 'how it was consistent in him'; literally, 'how he agreed with himself.' Qui is the old abl.

Ea lege, quam dissuaserit, 'under a law which he had spoken against.'

5. Nolim tibi libeat, 'I should not like you to take a fancy.' Another reading is 'liceat.'

7. Parumne declaravit, 'Did he not plainly assert?' 'Parumne' = 'nonne satis.'

6. 1. Dionysius. This was Dionysius the younger, who succeeded his father as tyrant of Syracuse, but was driven out, first by Dion, then by Timoleon. It was after this second expulsion that he retired to Corinth.

2. Carere, 'do without.'

7. 1. Ultro intulisset bellum, 'had attacked the Romans.' 'Ultro' means 'without previous provocation from them.'

4. Posuisset, 'offered,' literally, 'put down,' i.e. as a prize to be won. Virg. Aen. 5. 292 'Invitat pretiis animos et praemia ponit.' Another reading is 'proposuisset.'

8. 1. Medicus. Rich men often had among their slaves some that understood medicine and surgery. See Dict. of Ant. under 'Medicus.'

2. Armarium: properly a chest or box for tools or implements ('arma'): then any chest. From it come French 'armoire,' English 'aumry' or 'ambry.'

3. Sciret is subj. because 'in quo' = 'et in eo,' and so the 'quum' affects both verbs, the sentences being really coordinate.

5. H. S. the usual abbreviation either for 'sestertii' or 'sestertia.' See Dict. of Antiq. under 'Sestertius.' Here it probably stands for 150 sestertia = 150,000 sestertii, as in sestertii it would make too small a sum to tempt him to such a crime.

Pondo, originally an ablative of a subst. 'pondus,' 'pondi,' afterwards obsolete, meaning 'in weight.' Being constantly applied to the pound weight, 'libra,' it came to be used as an indeclinable subst. meaning 'a pound,' the English word being derived from it.

7. Non comparebant, 'were not forthcoming.'

11. In rebus minutis, 'among other small matters.'

12. Venire; from 'veneo.'

13. Perquiritur, 'is traced,' 'hunted up.'

14. Coactoribus. 'Coactores' was a name applied to 'collectors' of various kinds. Here it means persons who collected the money from the purchasers of goods sold at auctions. It is also applied to the collectors who acted under the 'publicani' to collect the taxes they farmed for them. Horace's father was a 'coactor' in this sense: S. 1. 6, 86.

Invenitur—pervenisse, 'is proved to have been in Strato's possession.'

9. 1. A. F., 'Auli filio.'

2. Diem dixit, 'impeached, named a day for his trial.' The first step in a trial was for the accuser to declare that he would on a certain day accuse the person whom he had named, of some specific crime. Dict. of Ant. 'Judicium.'

Quod—addidisset, 'because he had kept his dictatorship a few days over the legal time.' The limit fixed by law was six months. 'Addidisset,' subj., as being oratio obliqua, giving the tribune's reason. Livy, 7. 4, says he was impeached for his cruelties when in office. Probably the one was the technical ground, the other the real reason of the impeachment.

5. Quod relegasset; subj. for the same reason as 'addidisset' above.

Quod quum audivisset. 'Quod' is here the acc. of the relative pronoun, and the sentence 'negotium exhiberi patri' is in apposition with it.

6. Negotium exhiberi patri, 'that his father was in trouble.'

8. Qui—arbitraretur, 'as he thought.' 'Qui' is causal, and so takes subj.

13. Missum facturum, 'would set at liberty.'

19. Invenit, 'won.'

Ad Veserim. The famous battle in the Latin war, usually called the battle under Mount Vesuvius. 'What Veseris was, or where it was situated, are questions to which we can give no answer.' Arnold, Hist. vol. 2. ch. 29.

21. Acerbe severus. He caused his son to be beheaded before the army for engaging in single combat with a Latin soldier, contrary to his order, just before the battle. 'Manliana imperia' came from this to be a proverb for extreme severity of discipline.

10. 1. Ego. The speaker here is Cato the Censor.

3. Condita; from 'condio,' 'seasoned.'

4. Eum colere, 'to cultivate his acquaintance.'

5. Anno post—quam natus sum, 'the year after I was born,' 233 B.C. Observe the order of the words; 'post' is usually separated from 'quam' in giving dates in this way; 'ante' follows the same arrangement.

11. Suasor fuit, 'spoke in favour of.'

Legis Cinciae. The Lex Cincia was passed in 204 B.C. Its object was to control and prevent foolish and hasty gifts by requiring certain formalities, and enacting limitations to them.

24. C. Flaminio. The same who was afterwards defeated and killed in the battle at the Lake Thrasymenus. As tribune, 232 B.C., he carried, by a 'plebiscitum' ('contra senatus auctoritatem'), an agrarian law for distributing land lately conquered in the north of Italy.

26. Dividenti, 'proposing to distribute.'

31. Viritim, 'to individuals.' Till so distributed by special enactment, the land remained state property, 'ager publicus.'

Laudatio, 'his funeral oration.'

33. In luce, 'in public.'

34. Intus domique, 'in his private and domestic life.'

36. Augurii, here an adj. agreeing with 'iuris.' 'Ius augurium' means the established system of augury' So 'ius pontificium.'

Ut in homine Romano, 'for a Roman.' The Romans acknowledged their great inferiority to the Greeks in literature.

37. Domestica must here mean not civil wars, for at the time Cato is supposed to say this there had been none, but 'the wars of his own country,' and 'externa,' 'those of foreign nations.'

11. 1. App. Claudii. This was the Appius Claudius whose censorship, 312 B.C., was famous for his great public works, the 'Via Appia,' the 'great south road' of Rome, and the 'Aqua Appia,' an aqueduct, which brought water to Rome a distance of eight miles; and also for his admission of freedmen as citizens by enrolling them in tribes.

6. Viai, an old form of the gen. It is dependent on 'quo,' like 'ubi terrarum,' 'eo audaciae.'

7. Et tamen—oratio. The force of 'tamen' here is, 'though there is no need to refer to Ennius, for Appius' own speech is still extant.' Arnold, Hist. vol. 2, ch. 27, compares with this speech of Appius the famous protest of Lord Chatham against yielding to the demands of the American Colonies, 'when, bowed down by years and infirmity like Appius, but roused like him by the dread of approaching dishonour to the English name, he was led by his son and son-in-law into the House of Lords, and all the Peers with one impulse rose to receive him.'

22. Et tamen sic. He means, 'Yet there can be no doubt of the fact, for it is positively asserted by tradition.'

13. Nihil afferunt, 'have no grounds for their assertion.'

14. Similes sunt ut si qui dicant, 'are like persons who maintain.'

19. Celeritate, 'activity.'

20. Consilio, auctoritate, sententia, 'judgment, weight of character, decision.'

23. Tantam domum, tantas clientelas, 'a large household, a vast number of dependants.' 'Tantus' is used here without any correlative 'quantus,' which may be supplied in thought, 'so great a household, as such a man would have.' 'Clientelas,' an abstract term used for the concrete 'clientes.'

24. Intentum, 'ever on the stretch.' We have here the metaphor contained in the word 'intent.'

25. Languescens, 'enfeebled.'

27. Metuebant—verebantur. Observe the difference between the two words: 'metuo' expresses a slavish fear, dreading punishment, 'vereor,'

the reverence and awe with which one is inspired by superior greatness or goodness.

29. Ita—si. 'Ita' followed by 'si' is 'only,' literally, 'on this condition, if.'

31. Nemini mancipata, 'under no one's thumb,' literally, 'disposed of to no one as his property.' 'Mancipo' is to make over to another by the legal process termed 'mancipium'; for which see Dict. of Ant.

34. Sequitur, 'aims at,' 'studies.'

12. 1. In, 'about,' literally, 'in the case of.'

2. Obsignatum, 'sealed,' or, as we should say, 'locked,' seals with the Romans usually supplying the place of locks.

9. Studiose luderet, 'devoted himself to playing.'

Signa sacra, 'the statues of the ods,' which stood in public places. So Alcibiades was suspected of mutilating the busts of Hermes, and other statues at Athens, μετὰ παιδίας καὶ οἴνου, in drunken frolic. Thuc. 6. 28.

11. Excusavit, 'said he was not to blame.' 'Excuso' is derived from 'ex' and 'causa,' to give a reason which frees a person from ('ex') a charge, as the opposito, 'accuso,' is from 'ad' and 'causa.'

Quod—diceret, 'saying that the reason was, that he had broken an arm.' The reason is not, strictly speaking, in the 'diceret,' but in the dependent verb 'fregisse.' It is a kind of abbreviation. Cp. below, ll. 45 and 90, and Sect. 3, § 3.

13. Num ei esset molestus futurus, 'whether he would annoy him.'

14. Bene, 'quite.' Cicero uses the phrase 'bene mane' for 'quite early' in his letters.

16. Et ille: understand 'respondit.'

Certe negaram, 'why, I told you you would not.' The full force of the pluperf. 'negaram' is, 'I had told you before you asked the last question.'

17. Ex tui animi sententia. There is a play here on the two meanings of 'ex animi sententia,' (1) 'to the best of your knowledge,' and (2) 'to your liking.' Cato means the first, which was a common formula in solemn questioning; Nasica means the latter. It is not known who this L. Porcius Nasica was.

22. Homo inimicus, 'though personally opposed to him.'

Consulem fecisset, 'had voted for his election as Consul.'

24. Malui compilari quam venire, 'had rather be robbed than sold,' i.e. be plundered by Cornelius' individual extortion, than be sold for a slave through his country being conquered.

25. Anagnino, of Anagnia.

Pro C. Gracchi capite. A price had been put upon Gracchus' head by proclamation, before the riot in which he was killed.

27. Praefectum. 'Praefectus' seems here to be the same as 'legatus,' 'one of his lieutenant-generals.'

Quid tibi vis? 'what can you be thinking of?'

28. Ut tibi ego hoc confirmen, 'that I'll warrant you.'

29. Ad maximas pecunias: by getting the reward offered for their heads. The story is that Septumuleius filled the head with lead, the reward offered having been its weight in gold.

31. Censor, in his censorship.

Tribu moveret, 'disfranchised.' To remove a man's name from the roll of his tribe was the method by which the Censor deprived him of his citizenship.

32. Paulli pugna, the battle of Cannae.

Custodiae causa, 'to guard it.'

34. Notaretur, 'was disgraced.' 'Nota censoria' was a regular term for any disgrace inflicted by the Censors. See Dict. of Ant art. 'Censor.'

35. Nasica. The first of the Scipios who had this second cognomen. He was first cousin to Africanus Major, and was most famous as a lawyer.

Ad Ennium, to Ennius' house. Like 'chez' in French.

36. Quaerenti Ennium, 'asking whether Ennius was at home.'

Ostio—ianua. The two words are used here as synonymous. Strictly, 'ianua' is the 'front door,' and 'ostia,' 'the doors within the house.'

44. Siculus. A cognomen of a family of the Gens Cloelia. Who the one mentioned here was is not known.

Quod diceret. Here as in l. 12 'diceret' appears superfluous. It may be translated in English by the participle 'saying that.'

45. Amabo, 'please.' A common colloquial expression. Literally, 'I will love you, if,' &c.

46. Surculos, 'cuttings.'

47. Epilogo, 'his peroration.'

48. Misericordiam movisse, 'excited pity,' i.e. of his audience for the client whom he was defending.

49. Ac magnam quidem, 'yes, plenty of it.'

50. Durum. There is perhaps a double meaning intended in this word, which may mean either (1) 'unfeeling,' in which sense it would lead the speaker to think to the last that Catulus was going to agree with him, or (2) 'uneducated,' 'wanting in taste,' in which sense Catulus really means it, implying that any one of the slightest education and taste would appreciate the badness of the speech.

52. Ab eo qui, 'by a man who,' 'eo' being used because the story was well known.

53. Cave, 'look out, there.' The joke turns on the man not giving warning till after he has hit Cato.

55. Patronum dabat, 'assigned him as an advocate.'

57. Istum, 'your friend.'

59. Vocem obtudisset, 'had made himself hoarse.'

60. Mulsum, a mixture of wine and honey.

61. Melius est. The full sentence would be, 'melius est te perdere (to lose) vocem quam reum perdere (to destroy).'

62. Reum, 'your client.'

63. Scaurus. M. Aemilius Scaurus, the first man of note of the family, a strong supporter of the aristocratical party, and an orator of some note. Sallust, Jug. 15, gives his character; 'homo nobilis, impiger, factiosus, avidus potentiae, honoris, divitiarum, ceterum vitia sua callide occultans.'

65. Bestiae. L. Calpurnius Bestia, consul 111 B.C., sent to take the command against Jugurtha, but bribed by him to grant him favourable terms, for which he was afterwards tried and condemned. Scaurus was with him as 'legatus.' Possederat, 'had got possession of.'

66. Duceretur, 'was passing by.'

67. Rapitur, 'is being carried to burial.'

Si potes esse possessor, 'perhaps you can contrive to get his property.' Cp. § 28, l. 36.

68. Appius. There is nothing of note connected with this Appius. His full name was Appius Claudius Pulcher.

69. Lege Thoria. This was an agrarian law, passed somewhere about 100 B.C. Its details are uncertain. Premeretur, 'was being assailed.'

Ab iis qui dicerent, 'by persons who said.'

72. Liberum esse. In two senses; (1) 'without an owner,' (2) 'free,' explained by what follows.

73. Crassus. L. Lucinius Crassus, the great orator, Consul in 95 B.C. There is nothing to identify the Piso here mentioned.

Silus testis, 'a witness named Silus.'

Laesisset Pisonem, 'had stated to the disadvantage of Piso.'

74. Potest fieri, 'it is possible, isn't it?'

76. Toto capite, 'with full assent.'

77. Ut se Crasso daret, 'so as to put himself in Crassus' power,' i.e. so as to give him the opportunity for his joke.

84. Cincius: see above, ii. 10.

85. Prodiisset, 'had got up to speak.' In public assemblies at Rome the speaker addressed his audience, not from the place where he sat, but from a 'suggestus' or raised platform, to which he had to come forward ('prodire'). In the Forum it was called 'Rostra,' from the beaks of galleys with which it was adorned: in the law-courts 'Tribunal,' whence the French 'tribune.' So at Athens the speakers all addressed the assembly from the *βῆμα*, and *παριέναι* is used, like 'prodire,' for 'rising to speak' as we should say, and the speakers were called *οἱ παριόντες*.

86. Cinciole. Diminutives of names were used either, as with us, as terms of familiarity and affection, or, as here, in contempt.

Ut emas, Cai, si uti velis, 'wares, Caius, if you wish to buy.' Cai. This is the real form of the vocative of the praenomen 'Caius,' proving that the word is really a trisyllable, and that to pronounce the 'ai' as a diphthong is wrong.

88. Lepidus. M. Aemilius Lepidus, Censor in 179 B.C.

Equum ademisset, 'had deprived of the rank of eques.' The 'equus' was originally always furnished by the state, and called 'equus publicus,'

and the censors degraded an eques by taking away his horse at the regular inspection, in which they were said 'equitatum recognoscere.'

90. Ille. Antistius. Diceret appears superfluous, as above in ll. 12 and 45. It may be omitted in translating.

13. The narrator of this is Cicero himself.

1. Tusculano. Cicero's Tusculan Villa. Tusculum, fifteen miles south-west of Rome, on the slope of the hills which continue the line of the Mons Albanus, was one of the favourite resorts of wealthy Romans. Cicero's villa was, as the context implies, close to that of Lucullus. These villas were usually called by the neut. of the adj. derived from the name of the place, 'praedium' being the substantive supplied. Cicero had also Formianum, a villa at Formiae, and Pompeianum, another at Pompeii.

Pueri Luculli, 'young Lucullus.' This was the son of the famous Lucullus, whose character is described below, § 30. The young Lucullus was killed when not more than twenty-two years old, in the pursuit after the battle of Philippi. Cato, who was his uncle by his mother's side, was his guardian. His father died when he was quite young, but neither the year of the father's death nor that of the son's birth is certain.

8. Cogeretur, 'was assembling.' The Consuls had the power of compelling attendance. See Cic. Phil. 1. 5.

Nihil—detrahens, 'without at all depriving the State of his service.'

9. Quo magis tum, 'all the more now.'

10. Helluari, 'to devour like a glutton.'

In tam clara re, 'on so exalted a subject.'

11. Quod quum. The 'quod' is here the relative, and the clause 'ut—videremus' is in apposition with it. See above, § 9.

13. Prima illa—solemus, 'the regular first greetings which we use when friends meet.'

14. A villa enim, credo, 'you come from your country-house, I suppose.'

16. Ludis commissis, 'as the games had begun,' because then there was no business going on at Rome.

21. Tuum munus, as being his guardian.

22. Caepioni. Q. Servilius Caepio, whose daughter Servilia was young Lucullus' mother.

23. Respondeat, 'may be worthy of.'

25. Quanti fecerim, 'how greatly I esteemed.'

27. Quum—tum, 'not only—but especially.'

28. Omni voluntate sententiaque coniunctus, 'in perfect harmony of affection and sentiment.'

29. Praeclare facis quum tenes, 'you are quite right in retaining.'

34. Aetatem vides, 'you see how young he is.'

35. Infici, 'to gain a tincture.'

36. Quas si combiberit, 'by imbibing which.'

38. Sic, 'yes.'

14. 2. Personis, 'characters.' Communis, 'common to all,' 'universal.' Ex eo quod, 'from the fact that.'

7. In formis, 'in external appearance.'

9. L. Crasso, the great orator. See above, **12.** l. 73.

L. Philippo. Consul in 91 B.C., when he and Crassus were fiercely opposed to one another. He is described by Hor. Ep. I. 7. 46.

> 'Strenuus et fortis, causisque Philippus agendis
> Clarus.'

Magis de industria, 'more studied.'

10. L. F. 'Lucii filio.' The Caesar here mentioned was C. Julius Caesar Strabo, a man of considerable note as an orator. He was killed when Marius and Cinna seized Rome, 87 B.C.

11. Druso. M. Livius Drusus, colleague of C. Gracchus in the tribuneship, and employed by the Senate to thwart his measures.

12. Scipione. Scipio Africanus Minor, the conqueror of Carthage in the third Punic war.

14. Simulatorem, 'fond of disguising his real sentiments.' There is no English word which fully expresses what the Greeks meant by *εἴρων*. *Εἰρώνεια* is 'a figure which enables the speaker to convey his meaning with greater force by means of a contrast between his thought and his expression.' (Thirlwall.) The English word 'irony,' which is derived from it, has a much narrower meaning.

15. Socratem accepimus, 'we are told that Socrates was.'

17. Ex Poenorum: understand 'ducibus.'

19. Praecipere, 'anticipate.'

23. Furere se simulavit. When the Athenians had met with continued ill success in their attempts to conquer Salamis, they passed a decree, which, under penalty of death, forbad any one so much as to propose the renewal of the desperate undertaking. Solon, to evade this, feigned madness, and rushed into the agora and there recited an elegiac poem urging the Athenians to re-conquer the 'lovely island.' The decree was repealed, and Solon appointed to the command, and he succeeded in conquering the island.

26. Qui perpetiantur. 'Qui' is here consecutive, and so takes a subj., 'men who will endure anything.'

27. M. Crassum, the triumvir.

29. Contra, 'was the opposite.'

31. Itemque in sermonibus alium. 'Alium' is governed by a verb to be implied from 'accepimus.' 'Accepimus' itself will not fit the sentence, because 'alium' does not refer to any particular individual. 'In sermonibus,' 'in conversation,' 'in private intercourse.'

32. Unus e multis, 'quite an ordinary person.' Translate, 'and again in social intercourse we see others, though they are ever so great people, make themselves seem to be only ordinary persons.' Cicero here means to

describe the quality of affability, by which great men are able to put others at their ease with them, and meet them as equals without any appearance of condescension.

32. Et in patre et in filio. The first was Marius' colleague in the consulship, 102 B.C., and gained, with him, the great victory over the Cimbri. He was one of the victims of Marius' butchery when he entered Rome with Cinna, 87 B.C. The second maintained Sulla's laws against the counter-revolution attempted after his death by Lepidus, who was his colleague in the consulship. He was one of the chiefs of the aristocratical party, and a man of very high character.

33. Mancia, unknown.

36. Vindicavit, 'punished.'

Ne Xenocratem quidem: here, again, a different verb must be supplied from 'audivi.' Cicero could not have learnt anything about Xenocrates on the personal authority of his elder contemporaries, for he died 314 B.C. 'Accepimus' or some such word must be supplied. Translate freely, 'this was the case, too, it is said, even with Xenocrates, the austerest of philosophers, who was on that very account great and famous.' The sentence is somewhat awkwardly expressed.

39. Minime tamen vituperandorum, 'which are yet by no means to be found fault with.'

15. 1. Haec: the arguments which had preceded on the thesis 'that nothing is good but what is honourable.'

2. Quae verbis—videntur, 'which I think we are discussing with more than sufficient minuteness.'

5. Aut auri—voluptates, 'either of gold and silver to gratify their avarice, or of pleasures to tickle their senses, or of fine furniture to please their taste, or of banquets to delight their palates.'

8. Vultis a Romulo? supply 'incipiamus': 'shall we begin with Romulus?'

9. Tandem, 'I should like to know.' 'Tandem' in a question gives it energy, and often marks indignation or astonishment.

10. Isti, 'your friends,' the supporters of the opposite side of the argument. He here means the Epicureans, who maintained that pleasure was the chief good. He is arguing against an imaginary opponent.

15. Quid egerit, 'what he aimed at.'

21. Patrem Decium; P. Decimus Mus, who devoted himself at the battle under Vesuvius in the great Latin war, 340 B.C. The omens having been interpreted to declare that the fates required the sacrifice of a general from one side and an army from the other, Decius, when his men began to waver, solemnly offered himself as a sacrifice to the gods of death, and then plunged into the thickest of the enemy and was slain. His son devoted himself in the same way in the second Samnite war, at the battle of Sentinum, 295 B.C.

22. Devotavit, 'made them devote themselves.'

23. Continentia, 'the integrity,' referring to Fabricius' refusal of the presents and offers of Pyrrhus.

24. Duo propugnacula belli Punici, 'those two bulwarks of Rome in the Punic war.' Cp. with the phrase, Virg. Aen. 6. 843,

'Duo fulmina belli
Scipiadas, cladem Libyae.'

Observe, however, that Virgil is here referring to the two other Scipios, the elder and younger Africanus. Cnaeus and Publius Scipio were brothers: Publius was Consul in 218 B.C., the year that Hannibal entered Italy. He was sent to Spain to stop Hannibal's advance, but, being too late to stop Hannibal's crossing the Rhone, he sent his own army on to Spain under his brother's command, and returned to Cisalpine Gaul to take the command of the forces there. After the battle of the Trebia he went to Spain to resume his proper command, and there he and his brother contended successfully with Hasdrubal for six years, till in 211 B.C. they were both defeated and slain. But they had done their work, having prevented Hasdrubal from sending reinforcements to Hannibal during the critical period of his campaigns in Italy. Publius was father of Africanus Major.

27. Inter horum aetates interiectus, 'who comes between them in date.'

32. Alicuius: governed by 'similes' at the end of the sentence.

Horum, 'the men of the present day.'

33. Qui signis, qui tabulis, 'in statues and paintings.'

34. Corinthiis operibus, 'works of art from Corinth.' It was especially famous for statues made of a peculiar kind of bronze called 'Aes Corinthiacum.' So Virgil, Georg. 2. 446, includes among the luxuries of the great at Rome,

'Illusas auro vestes, Ephyreiaque aera,'

Ephyra being an old name of Corinth.

16. 1. Consul iterum, 'in his second Consulship.'

Ex insidiis, 'in an ambuscade.' Ex means literally, 'by persons rising out of an ambuscade.'

2. Duce—imperatore. Observe the distinction of the two words. Xanthippus was the real general who conducted the campaign, Hamilcar the nominal commander in chief. Xanthippus was a Greek soldier of fortune, who had come to Africa to take service with the Carthaginians. He pointed out so clearly to the government the mistakes of their generals to which their defeats had been owing, that they entrusted him with the direction of their forces, though leaving the nominal command with their own generals.

3. Iuratus, 'under oath': the participle is used actively, as if it came from a deponent verb. So 'pransus' from 'prandeo,' 'potus' a participle of 'poto,' 'coenatus' from 'coeno,' and others. The construction with 'ut' is unusual with 'iuro,' which, when referring to the future, usually takes the fut. inf.

6. Utilitatis speciem, 'a plausible appearance of expediency.'

8. Quam calamitatem—gradum. The English order of the Latin words is 'iudicantem [eam] calamitatem quam accepisset in bello communem [esse] bellicae fortunae,' 'to regard the defeat which he had met with as part of the common fortune of war (literally, 'common to the fortune of war'), and maintain his position of consular dignity.' Calamitatem is in the relative clause, instead of being in the main one, dependent on 'iudicantem.' In such sentences it would be perhaps more usual to find a demonstrative, as 'eam,' inserted in the main sentence. Calamitatem in bello = 'defeat': 'calamitas' is by itself a general word for disaster. It is probably derived from 'cado,' the change of 'l' for 'd' being common in Latin, e.g. 'sella' from 'sedeo,' 'palam' from 'pando,' 'scala' from 'scando,' 'lacrima' compared with Gr. *δάκρυ*.

11. Quem censes? i.e. 'negare.' 'Who do you think would?'

12. Auctores, 'authorities.' Locupletiores, 'more weighty,' i.e. than magnanimity and courage.

13. Omnia humana, 'all mortal ills.' 'Humanus' from 'homo' means either (1) what a man is liable to as a mortal ('homo,' man, in contrast with the Deity), (2) what befits man as a rational being ('homo,' man, in contrast with the brute creation).

17. Non esse se, 'saying that he was not.' 'Dixit' is implied in 'recusavit' which precedes.

Illud etiam: explained by what follows, 'reddi captivos.' 'Illud' is literally 'that other point' as distinguished from the question of his own personal safety.

21. Cuius quum = 'et quum eius.' Translate 'and as his advice prevailed.' For the meaning of 'auctoritas' see note on Sect. i. § 1.

23. Neque vero tum ignorabat. Cp. Hor. Od. 3. 5, 49

'Atqui sciebat quae sibi barbarus
Tortor pararet.'

The whole Ode may be compared with the present passage, as containing the story of Regulus as told in poetry.

25. Tum, quum vigilando necabatur, 'at the very time when he was being killed by want of sleep.' 'Quum' is followed by an indicative in past tense because the time indicated by it is simultaneous with that of the principal verb.

26. Erat in meliore causa, 'was in better plight,' or, as we say, 'in better case.'

27. At here introduces an objection, 'but you will say.' Stulte, i.e. 'fecit.' Qui with the subj. is here causal, 'for proposing.'

17. 2. Iuratos: see above on § 16.

3. Ea castra. The camp of the Romans which had been taken by the Carthaginians after the battle.

4. Si non redierunt, 'if it be true that they did not return.' He inserts this because the story was uncertain.

7. A senatu re non impetrata, 'not having gained their point from the senate,' viz. that they should be ransomed.

8. Unum—remansisse, 'but that one of the ten, who had gone back into the camp just after he had started, stayed at Rome.'

11. Interpretabatur, 'he made out.'

12. Prudentiam, 'real foresight.' 'Prudentia' is a contraction of 'providentia.'

14. Illud, literally, 'that other story': in English we should say 'this,' i.e. the following.

15. Non quos cepisset. The subj. is here used with the relative because it is consecutive, 'not men whom he had taken,' though the expression of consequence is less clear than usual.

18. Quum, 'although.'

20. Idem, sc. Polybius.

22. Honestatis comparatione, 'in comparison with honour.'

24. Plures, 'more than one,' 'several.' He is here referring back to the former story.

Eadem fraude, 'with the same dishonest purpose.'

26. Omnibus ignominiis, 'with every disgrace they could put upon them.' The censors had four kinds of 'notatio' in their power. 'Motio ex senatu,' 'ademptio equi,' 'motio e tribu,' and 'in aerarios referre.' These may all be seen explained in Dict. of Ant. under 'Censor.'

18. 2. Male pugnatum. A very softened expression. They had been led by C. Pontius into a defile (the famous Furcae Caudinae) where they were at the mercy of the Samnites, and forced to capitulate.

7. Pax Samnitium, 'the peace with the Samnites.' Cicero is misled here by patriotic prejudice. The conduct of the Romans, so far from being an instance of 'honestas' prevailing over 'species utilitatis,' is rather a proof that 'the Romans were as regardless of their own individual feelings, as of the laws of justice and good faith, when either were set in the balance against national pride and ambition.' Arnold, Hist. of Rome, vol. 2, ch. 31.

8. Suasor et auctor fuit, 'not only supported but proposed.'

9. C. Mancinus. He commanded against Numantia in 137 B.C., Q. Pompeius in 141 B.C. In the latter case, the treaty he had made with the Numantines was repudiated, without even the farce of surrendering him to them.

11. Suasit, 'spoke in favour of.'

13. Honestius, i.e. 'egit,' 'acted more honourably.'

14. In eadem causa, 'in the same predicament,' i.e. he had been defeated by the Numantines, and had made a peace which did not satisfy the Senate.

16. Apud superiores, 'with those who have been mentioned above,' i.e. Postumius and Mancinus. Auctoritate, 'the superior influence.'

19. 1. Belli aequitas, 'fair conduct in war.'

Fetiali iure. See Dict. of Ant. under 'Fetiales.'

3. Rebus repetitiis, 'after a formal demand of satisfaction.'

Denuntiatum et indictum, 'given notice of and declared.'

4. Popilius. M. Popilius Laenas, who was Consul 172 B.C., and commanded against the Ligurians.

6. Dimittere, 'to disband,' 'discharge.'

Catonis: sc. Cato the Elder.

14. Missum factum, 'discharged.'

Bello Persico; not 'Persian war,' but 'the war with Perses,' the last king of Macedonia.

Quod, qui—mitigatam. Observe that 'quod' here is dependent on 'mitigatam,' and not on 'animadverto,' the English order of the words being this: 'animadverto tristitiam rei mitigatam [esse] lenitate verbi, quod is, qui proprio nomine "perduellis" esset, "hostis" vocaretur.' The 'quod' introduces the instance in which the 'mitigatio' is observed.

19. Lenitate verbi, 'by a softened expression.'

22. Status dies cum hoste. This and the following are fragments from the old laws of the twelve tables made by the Decemviri. Status dies means 'a day fixed for the trial of an action.'

23. Adversus hostem, 'as against a foreigner the right of ownership is good for ever,' i.e. ownership could not be acquired by a foreigner by 'possessio,' or prescription, that is, by any length of occupation.

Hostem. Cicero says that the application of 'hostis' (stranger) to mean 'enemy,' was a softening of the asperity of war: the truth rather is that it proves that the Romans looked upon all strangers as enemies. It is observed (Donaldson, Varr. p. 206) that 'the Latin "hostis" and Greek ξένος, starting from opposite points have interchanged their significations.' 'Hostis' originally means, 'a person entertained by another,' being connected with 'hospes,' 'hostia,' &c., but came gradually to mean first 'a stranger,' 'a foreigner,' then 'an enemy,' whereas ξένος, originally denoting a 'stranger,' being derived from ἐκ (ἐξένος), came in the end to signify 'an entertainer' and 'a friend.'

26. A peregrino—remansit, 'it has ceased to be applied to foreigners, and has remained as the proper title of one who bears arms against another.'

27. Proprie means that it is now regarded as its original meaning and not as a derived or figurative one.

28. Causas subesse, 'that it should be based on those grounds'; literally, 'that those grounds should be underneath it.'

39. Quibus—proposita est, 'whose object is.'

32. Civi, 'a fellow-countryman.'

34. Capitis et famae, 'for life and honour.'

35. Ut cum inimicis, 'as men do with their persona. enemies.'

Uter esset, 'to settle which should survive,' that is, 'for life, not for sovereignty.'

40. Nec mi aurum. The lines are from Ennius, and are interesting as

a specimen of older Latin poetry than that of Virgil and Horace and the writers of the Augustan age. Mi is an old contraction of 'mihi.'

41. Cauponantes bellum, 'higgling over war'; from 'caupona,' a shop-keeper: cp. Aesch. Theb. 545

ἐλθὼν δ' ἔοικεν οὐ καπηλεύσειν μάχην.

42. Cernamus, 'decide,' in which sense the compound 'decerno' is more commonly used in later Latin.

43. Hera fors, 'Dame Fortune.'

46. Eorumdem. The first two syllables to be read as one, like 'yorumdem.'

Certum est, 'I have resolved': supply 'mihi.'

47. Dono, ducite, doque. The order of the words is inverted, 'dono doque, ducite,' 'I give and present them to you, do ye carry them off.'

Volentibu'. A final 's' was often elided in old Latin poetry.

48. Aeacidarum. Pyrrhus boasted of being lineally descended from Pyrrhus, the son of Achilles, who was said to have settled in Epeirus after the Trojan war, and to have founded a race of kings.

49. Temporibus adducti, 'under stress of circumstances.'

53. Non censuit, 'voted against.'

54. Quum retineretur. Cp. Hor. Od. 3. 5, 50

'Dimovit obstantes propinquos
Et populum reditus morantem.'

55. Fidem hosti datam fallere, 'to break his word when pledged to an enemy.'

57. Quos decem, the antecedent is 'eos omnes' below. The order of the Latin sentences may be kept by translating 'quos decem,' 'in regard to those ten men, whom.'

58. Nisi—impetrassent, 'unless they induced [the Senate] to let the prisoners be ransomed.'

60. Qui peierassent: subj. because, as it is stated in § 17, it was uncertain how many of them were guilty of the perjury, and so 'eos qui' = such as had. Observe that the antecedent to 'quos' is 'eos' not 'eorum.'

In aerariis reliquerunt, 'kept disfranchised'; literally, 'left among the aerarii.' For 'Aerarii,' see Dict. of Ant.

61. Qui iurisiurandi fraude culpam invenerat, 'who had been the first to incur the guilt by evading his oath.' With this use of 'fraude' cp. the phrase 'fraudem facere,' 'to evade.' Liv. 7. 16 'Quod emancipando filium fraudem legi fecisset.' Plaut. Mil. Glor. 2. 2, 9 'Ne legi fraudem facerent.'

63. Nescio quid. 'Obliviscor' seldom is used with an acc.: here it is so used, probably to avoid the ambiguity of 'nescio cuius.'

65. In fide, 'in a promise.' Quid senseris non quid dixeris, 'your meaning, not your mere words.'

71. Bellum ultro inferentis, 'the aggressor in the war.'

20. 2. Iaceret, 'did not come forward.' Iam septimum annum,

'now for the seventh year,' i. e. 'had been more than six years without coming forward.'

3. Legatus, 'subordinate.'

6. Si se consulem fecissent. Compare Cleon's boastful offer, when the Athenians were impatient at Demosthenes' delay in taking the Spartan force in the island of Sphacteria, that if they made him general, he would either take them prisoners or kill them all within twenty days. Thuc. 4. 28.

9. A fide iustitiaque discessit, 'deviated from honour and justice.'

Qui adduxerit, 'by bringing.' 'Qui' causal.

11. Invidiam, 'odium.'

13. Adhibuissent, 'had called in to their assistance.'

Ut res nummaria—constitueretur, 'that the question of the coinage might be settled by their united deliberations,' that is, to fix a definite legal standard of the relative value of the current coins of the time.

14. Iactabatur nummus sic, 'the value of money shifted so much.'

16. Conscripserunt—iudicio, 'they drew up a proclamation together, with a fixed penalty and form of trial.'

17. Omnes simul escenderent. Their all mounting the rostra together would signify that it was their joint work.

18. Alius alio: supply 'iverunt,' 'went their several ways.'

19. Marius is Gratidianus, whose full name was M. Marius Gratidianus, the form of the last word implying that he was by birth a Gratidius, adopted by a Marius. Adopted sons took the 'nomen' of their adopting father with the adjective form of their own proper 'nomen.' See Dict. of Ant., 'Nomen.' So the younger Africanus, who was by birth an Aemilius, when adopted by P. Cornelius Scipio, the son of the elder Africanus, became P. Cornelius Scipio Aemilianus; and Octavius, when adopted by Julius Caesar, his great-uncle, became C. Julius Caesar Octavianus.

Recta: supply 'via ivit,' 'went straight.' Ab subselliis, 'from their sitting'; literally, 'from the benches.'

Idque—solus edixit, 'gave out in his own name alone the proclamation which had been composed in concert.'

21. Statuae—cerei, 'statues of him were set up in all the streets, and at all of them incense and wax tapers were burnt.' These were special marks of the people's gratitude for the relief which the measure produced.

22. Quid multa? supply 'dicam,' 'in short.'

23. In deliberatione, 'when deciding their line of conduct.'

25. Non ita magnum, 'no such very great matter.'

26. Ut Mario. The order is, 'ut videbatur Mario non ita turpe [esse] praeripere collegis et tribunis popularem gratiam, valde utile esse [videbatur] consulem ob eam rem fieri quod sibi tum proposuerat.'

Praeripere collegis, 'to anticipate his colleagues in securing'; literally, 'to snatch beforehand from his colleagues.' 'Collegis' is dative, expressing 'incommodum': the antecedent to 'quod' is 'consulem fieri.'

29. Omnium, 'for all cases.'

21. 1. Quamdiu. The boast which Cicero utters here is not borne out by history. In all their wars the Romans were ruthless and unscrupulous.

3. Necessarii, 'forced upon us.'

4. Populorum, nationum, 'civilised nations and barbarous tribes.' When these two words are used together 'populus' means an organised community with a regular government, 'natio' a tribe without such political organisation.

6. Si defendissent, 'by having protected.'

7. Illud—nominari, 'our position then might have been called that of protectors rather than sovereigns of the world.'

10. Desitum est, 'we ceased to regard anything as unjust to our allies.' The passive of 'desino' is only used in the compound tenses.

12. In illo, 'in his case,' i.e. Sulla's.

Honestam causam. It is to be remembered that Cicero belonged to the same political party as Sulla.

13. Hasta posita; as the sign of an auction.

15. Praedam; which properly means 'booty taken from a foreign enemy.'

Secutus est. He means the Dictator, Julius Caesar.

16. Impia. Julius Caesar was at the head of the opposite party to that of Sulla and Cicero, and so Cicero calls his cause 'impia,' 'unnatural'; that is, he was waging civil war against his country, which he does not allow in Sulla's case.

17. Publicaret, 'confiscated.' Qui has a subjunctive after it here, because Cicero wishes to leave it apparently ambiguous whom he means, 'one who'; it is therefore consecutive.

18. Iure calamitatis; an ironical phrase. 'Ius' in such a phrase means 'privilege': instead of giving them any real 'ius,' he involved them all in the same calamity.

19. Ad exemplum amissi imperii, 'as an instance to show that we had lost our empire.'

20. Massiliam. Massilia had long been of the greatest service to the Romans in their wars in Gallia Transalpina. But it shut its gates against Caesar when he was marching from Italy into Spain to attack the leaders of the Senatorial party there, at the beginning of the war between him and Pompey. It was taken after a long siege, and, according to the Roman custom, a model or picture of it was carried in Caesar's triumph.

Ex ea urbe triumphari, 'a triumph celebrated over a city.'

25. Impunitates tulissemus, 'had suffered many crimes to go unpunished.'

26. A quo—hereditas. This was written soon after Caesar's death. 'Who has bequeathed his property indeed to only a few heirs, but his ambition has descended to a number of scoundrels.' He means Antonius and others, who were all striving to succeed to Caesar's power.

30. P. Sulla, nephew of the Dictator Sulla, who took part both in his proscription and that of Caesar. Quam—recessit, 'which P. Sulla first waved when his own relative was Dictator, and then ('idem') thirty-six years afterwards took part in a still more atrocious auction.'

32. Alter autem, 'the other Sulla.' It is not known who he was.

Scriba, 'a clerk.'

35. Parietes, 'the buildings,' literally, 'the walls of the houses,' not the walls of the city, which would be 'muri' or 'moenia.'

Iique ipsi—metuentes, 'and even they are now dreading the very extreme of wickedness.' He insinuates that Antonius is likely to burn and pillage the city.

36. Rem publicam, 'the constitution.'

37. Redeundum est enim ad propositum, 'for I must return to my subject.' What he has been saying is a digression: he recurs here to what he had said at the beginning of the passage.

22. 1. Nec. 'Nec' is here equivalent to 'et non,' the 'et' meaning not 'and' but 'both.' So 'nec infacetus' = 'et facetus.'

2. Otiandi non negotiandi: observe the play on the words: 'negotiandi' means acting as 'negotiator.' The 'negotiatores' were bankers and money-lenders, but the name was confined to those who exercised this profession in the provinces.

3. Hortulos, in the plural, corresponds to the English word 'grounds.'

5. Sine interpellatoribus, 'without any one to disturb him.'

6. Qui faceret: 'qui' is here consecutive, as referring to a class, not an individual, 'a man who.' Argentariam faceret, i.e. 'rem,' 'was a banker.' 'Argentarius' is much the same as 'negotiator,' only it is usually applied to bankers at Rome, as 'negotiator' is to those in the provinces.

7. Venales—habere, 'that his grounds were not for sale, but that Canius was welcome to make himself at home in them (literally, 'to use them as his own') if he liked.'

9. Promisisset, 'had accepted the invitation'; literally, 'had promised to come.'

10. Qui esset. The relative here is followed by the subjunctive, as being causal, expressing the reason why Pythius was able to carry out his plan.

Ut argentarius, 'as a money-lender would naturally be.'

13. Tempore, 'at the appointed time.'

19. Hac villa. 'Villa' is here the same as 'hortuli,' 'pleasure grounds.'

Carere, 'to do without.'

21. Gravate; supply 'vendebat,' 'was reluctant.'

Quid multa; supply 'dicam,' 'to cut the story short.'

22. Impetrat, i.e. Canius.

23. Instructos, literally 'ready furnished'; applied to the grounds it means 'as they stood,' with all the stock and buildings on them.

Nomina facit negotium conficit, 'he borrows the money and con-

cludes the bargain.' 'Nomen,' as a term of trade, means 'an entry in a ledger or account-book,' and the phrase 'nomina facere' means, according to the context, either to lend money or to borrow it, either process causing entries in the ledger. 'Bonum nomen' is 'a good debt.'

25. Scalmum (Gr. σκαλμός), a thole-pin, i. e. a peg answering the purpose of a row-lock. So 'scalmum nullum' means 'not the least sign of a boat.'

27. Eos nullos videret, 'he saw none of them.' 'Nullos' makes the negative more emphatic than the simple 'non.'

Quod sciam, 'so far as I know.' The subjunctive in this and similar phrases implies a restriction, and so comes under the consecutive construction. It can only be used with a negative.

29. Quid faceret? The conjunctive of doubt or deliberation. It is equivalent to 'he did not know what to do.'

30. Aquillius. C. Aquillius Gallus, a famous Roman jurist, who published several legal works, which were quoted as authorities.

Collega. He was Cicero's colleague in the praetorship 66 B.C.

De dolo malo formulas. 'Dolus malus' is the regular legal term for 'fraud'; 'formulae' were established methods of procedure, under some one of which every action at law must be brought.

34. Luculente. Supply 'dictum est.'

Ut—definiendi, 'as it would naturally be by a man of skill in defining.'

23. 1. Existunt, 'arise.'

Calumnia, 'quibble,' derived from an old verb 'calvor,' 'to deceive.'

4. In republica, 'in matters of state.'

5. Ut ille; supply 'peccavit.'

6. Quod essent: subjunctive, as being oratio obliqua. This is expressed in English by inserting 'he said'; 'because, he said, truce was made,' &c.

9. Seu quem. 'Quem' here is for 'aliquem.'

13. Aliquantum agri, 'a considerable space.' 'Agri' is genitive of quantity, or 'rei demensae.'

24. 1. In scripto, 'in the text of a law.'

2. Lex; supply 'ait,' 'the law says.'

3. Amittunto. Observe the future imperative, as usual, in a law.

4. Onera, 'the cargo.'

8. Applicaverunt, 'steered.'

9. Ad se sustulerunt, 'took on board.'

Aliquanto: ablative of measure.

11. Quum idem gubernator esset, 'who was also the captain.'

12. Scapham annexam trahebat, 'kept the boat in tow'; literally, 'drew the boat, fastened to it.'

15. Navi est opitulatus, 'eased the vessel.'

20. Scripto ad causam accedunt, 'ground their case upon the text of the law.'

21. Ex nominis vi, 'on the meaning of the term.'

22. Relinquere navim. The 'quid sit' comes before this, the infinitives being used as substantives: 'what is meant by leaving a ship.'

Navis ipsa quid sit. Such a question would arise as whether the ship included the boat belonging to it, when being towed behind it. Upon this would depend whether the owner lost his claim.

25. 1. Sanctum est, perfect passive of 'sancio.'

2. Dicerentur—essent. Observe these past tenses, dependent on a principal verb in a perfect tense; for 'sanctum est' is a real perfect, not an aorist. But this is the true Latin idiom where the result or purpose which is expressed by the dependent verb is regarded with reference, not to the whole time represented by the perfect, but to the past act in which it commenced. Thus here 'Sanctum est' implies 'Legis lator sanxit' (aorist), which would of necessity be followed by the past tenses. They must be translated in English by present tenses.

3. Praestari, 'be made good.'

4. Lingua, 'by word of mouth,' 'in words.'

Quae qui. 'Quae' is equivalent to 'et ea,' and so 'subiret' is subjunctive because the 'quum' belongs to it, as much as to 'satis esset.' Translate, 'and that any one who denied them.'

8. Ut, 'for instance.'

10. Ea, 'those buildings,' i.e. those parts of the 'aedes.'

Quorum altitudo officeret: subjunctive either only because it is oratio obliqua, 'whose height, they said, was in their way when taking the auspices,' or, perhaps, in a causal sense, 'because their height,' &c.

11. Proscripsit, 'advertised for sale.' 'Proscribo' is 'to put up a notice or list of any kind in public.'

Insulam. A house standing detached from others was called 'insula.' See Dict. of Ant.

15. Quam belongs to 'postea.'

Arbitrum illum adegit = 'egit illum ad arbitrum,' 'compelled him to submit to arbitration'; literally, 'forced him to go before an arbitrator': an old construction.

16. Quidquid sibi, &c. This clause is a part of the formula of sale, whereby the seller gave a kind of warranty that he had dealt fairly and honestly by the purchaser. The sentence is elliptical. It means, 'brought him before an arbitrator, in reference to the words 'quidquid sibi,' &c.' i.e. to decide whether he had fulfilled the engagement made in them.

17. Huius nostri Catonis. Cato of Utica, Cicero's contemporary.

18. Ut enim. It was usual to describe a Roman citizen by giving his father's praenomen after his own name. See an instance in § 9, and below, § 26. So this Cato would be formally described as M. Porcius Cato M. F. i.e. Marci Filius.

Illud lumen, 'that luminary,' i.e. 'that illustrious man.'

19. Is igitur, 'he, I say.' 'Igitur' is used to resume the narrative after a parenthesis.

20. Ita pronuntiavit, 'gave this sentence,' repeats the previous words 'sententiam dixit.'

23. Reticentiae, 'all cases of fraudulent concealment.' Where an abstract word is used in the plural it means 'cases, instances, examples of the quality.'

25. Propinquus noster. His aunt had married Cicero's grandfather. De Legg. 3. 16.

27. Serviebant, 'were under a servitude' or 'restraint.' 'Servitus' was a technical term of law for any liability which restrained the owner's power over his property, as, for instance, another person's having a right of way over land, or of carrying a watercourse through it, or in regard to a house, as here, a right of using the wall of it for support to an adjoining one. Sir W. Scott puts an amusing exposition of the Scotch law of servitude, which is taken from the Roman, into the mouth of Saddletree, in Heart of Midlothian, ch. 11, where he illustrates it by the case of 'stillicidium,' or, as he miscalls it, 'tillicidian.'

28. In mancipio, 'in the sale.' 'Mancipium,' from 'manus' and 'capio,' expressed the process by which the transfer of ownership was made by the buyer taking hold of the property, or of something which represented it, and claiming it as his own before witnesses.

30. Ius urgebat—praestari, 'claimed the law in his favour' (which says that) 'whatever defect the seller knows of, and does not mention, he is bound to make good.' 'Vitii' is genitive of quantity or 'rei demensae.'

31. Aequitatem : supply 'urgebat,' 'maintained that equity was on his side.' Equity rectifies the wrongs which a strict adherence to the letter of the law would cause, in cases where, according to the maxim quoted in § 23, 'summum ius summa iniuria.'

34. Qui—teneret, 'who knew what the property he had bought was liable to.' The order is, 'qui teneret quo iure id quod emerat esset.'

35. Quorsus haec; supply 'pertinent,' or 'spectant,' 'why do I quote these cases?'

36. Astutos, 'sharp practices'; literally, 'those who used sharp practices.'

26. 1. Mamerco. It is not known to which of the Mamerci this refers.

2. Praetermissio aedilitatis, 'his refusing to serve as aedile.' The aediles, who were 'commissioners of public works,' had the superintendence of the public festivals and games, and in this capacity were expected, at their own expense, to give magnificent and costly performances at them, such as shows of gladiators, combats of wild beasts, theatrical performances, &c.

3. Et—et, may best be rendered here 'either—or.' 'Faciendum est' refers to the duties of the aediles, implied in 'aedilitatis.' There is no word expressed which it agrees with.

Bonis viris—approbantibus, 'with the approval at all events, if not with the desire of honest citizens.'

5. Modo pro facultatibus, 'if only it be in proportion to one's means.'

6. Populari, 'given to the people.'

7. Decumae nomine, 'under pretence of a tithe.' An offering of a tenth was often made as a kind of thank-offering for great successes or gains, and was expended in treating the populace to shows or feasts.

8. Vitio datum, 'charged as a fault.' 'Vitio' is dative of purpose, or 'dativus rei pro complemento.'

9. Asse modium, 'corn at one "as" the peck'; literally, 'a peck (of corn) at the price of one "as."'

10. Nec turpi—maxima, 'by an expenditure which was neither discreditable, as he was aedile, nor very enormous.' The aediles had charge of the markets.

13. Quae—continebatur, literally, 'which was involved in my safety,' i.e. 'whose welfare depended on my recall.' 'Salus' is used sometimes in the sense of 'the civil welfare of a citizen,' and so, in the case of an exile, it means his recall from banishment and restoration to his rights as a citizen. Cicero several times uses it in this sense. This is a specimen of Cicero's vanity. Clodius was Cicero's chief opponent at the time, and was the proposer of his banishment. Milo proposed Cicero's recall, and was afterwards defended by Cicero for having, in the disturbances which arose, killed Clodius.

14. Causa est, 'it is a good reason for.'

16. Mediocritatis. The order is, 'Mediocritatis (regula) optima regula est,' 'moderation is the best rule.'

17. Q. F., 'Quinti filius.'

21. Cunctis suffragiis, 'by the votes of all the centuries.' On the method by which the votes were taken, see Dict. of Ant., 'Comitia.'

22. Nostro anno, 'in the year in which I was aedile.'

24. Illae, 'these,' i. e. the following. 'Illae' means literally, 'those other' as opposed to those which have been already mentioned.

26. Tanquam in manum datur, 'is given for immediate use.'

28. Verecundius reprehendo, 'I feel more reluctant to blame.' Propter Pompeium. because Pompeius, who was the leader of the senatorial party, to which Cicero belonged, had built a theatre, the 'theatrum Pompeianum.'

30. Non interpretatus, 'not translated,' i. e. not copied literally. Panaetius wrote in Greek.

33. Propylaea: *προπύλαια* (literally, 'buildings in front of the gates,' from *πρὸ, πύλη*) were the entrance to a temple. The famous propylaea formed the entrance to the Acropolis of Athens.

33. Coniecerit, subjunctive, as being Demetrius' reason, and so a sort of oratio obliqua.

27. 1. Legem—trientibus, 'a law to oblige the state to sell corn to the people at $\frac{5}{6}$ of an 'as': 'semissis' $= \frac{1}{2}$ an 'as,' 'triens' $= \frac{1}{3}$, together $= \frac{5}{6}$. Saturninus was a demagogue, and, to gratify the populace, proposed that corn should be sold below the market price.

2. Id temporis, 'at that time': so 'hoc noctis,' 'at this time of night,'

'id aetatis,' 'of such an age.' The accusative in these phrases is apparently an irregular use of the accusative of respect. See Zumpt, Lat. Gr. § 459. 'Temporis' is a partitive genitive.

5. Videri, 'that they considered.'

6. Intercedere, 'put their veto on the measure.'

7. Cistellam detulit, 'commenced taking the votes'; literally, 'brought down the ballot-box.' S. C., 'senatus consultum.'

9. Pontes were narrow passages over which the voters passed one by one to put their votes into the cistae.

10. Quo secius, equivalent to 'quo minus'; 'secus' means (1) 'otherwise,' (2) 'otherwise than is right,' 'badly': then 'secius,' 'worse,' 'less'; 'non secius,' 'none the less.'

28. 2. Qui—praeclarum, 'who thinks it a fine thing to be called rich.'

6. Gemmae et auri. Of the ring on his finger. 'Auri' is the gold ring, 'gemmae' the precious stone set in it.

7. Puerum hunc unum, 'this his only attendant.' He wishes to make it appear that he has several.

11. Lectuli sternantur, 'to see that the dinner-table is got ready.'

12. Aethiops, 'a black slave.'

13. Asturconi, 'a Spanish jennet'; literally, a horse of Asturian breed, Asturia in Spain being famous for its breed of horses.

14. Choragium, 'opportunity for gaining,' from the Greek χορηγία, 'supply of anything.'

15. Ut diligenter numeretur, impersonal, 'that all the bills be carefully paid.'

17. Illo, 'thither,' i. e. 'home,' a less common form than 'illuc.'

20. Dum peregrinatur, 'when he was on his travels.' Observe the present tense with 'dum,' even after a pluperfect.

21. Sane conturbatur, 'is really in a fix,' as having boasted to them, when with them, of his wealth at home, and not knowing how to avoid being detected.

22. Bene facitis quum venitis, 'I am very glad you are come.'

23. Recta; supply 'via,' 'straight to my house.'

24. At istud—invenire, 'well, but you might easily have learnt that from any one.' Facile fuit, where we should expect 'esset,' because, like 'debeo,' 'possum,' &c., the easiness, fitness, possibility, &c. remain facts, even though they were not put into action. See Zumpt, Lat. Gr. § 518. This is an idiom to be noticed.

27. Cuius modi frumenta sint, 'how the crops are.'

28. Accedere, 'go there,' i. e. into the country.

30. Coepi insanire, a sudden change to the oratio recta, 'I have begun,' says he, 'to make a fool of myself.'

31. Sodalitium, 'a dinner party,' a meeting of 'sodales,' boon-companions.

32. Pro notitia domini, 'on the score of his acquaintance with the owner.'

34. Argentum, 'the plate.'

36. Si velit exire, 'perhaps he would be good enough to go'; literally, 'if he be willing to go out.' Cp. § 12. l. 67. Itane, 'indeed.'

38. Decuma; supply 'hora,' 'at four o'clock.'

43. Angiporto toto deerrasse, 'had made a mistake of a whole street.' 'Angiporto' is abl. of measure. He tries to make them believe that they had gone to the wrong house.

44. Ad noctem multam, 'till late at night.'

45. Corrogaret, 'borrow from all quarters.'

50. Apage = Gr. ἄπαγε, and is used either absolutely, or with an acc. Here with 'te' it means literally 'away with you'; like our 'go to.'

Familiam, 'my servants,' 'my establishment.'

52. Samiis, 'earthenware.'

55. Annuo sermone, 'were I to talk for a year.'

29. 2. Iste, 'the man before you.' This is an imaginary specimen of a narrative addressed to a jury.

5. Quin mihi praesto fit? literally, 'why does he not present himself to me?' i. e. 'let him present himself at once.'

10. Exstinguere exstinctos, 'to annihilate further those already annihilated,' like the English expression 'to slay the slain.'

12. Auribus meis opplorare, 'to vex my ears with your wailings.'

27. Examplexare, 'embrace his knees,' as a token of submission and supplication for life.

29. Quae curanda sunt cura, 'mind your own business.'

30. Tu cessas—eripere? 'Why don't you at once take away my life?' Cp. Terence, Andr. 2. 2, 6 'Cessas adloqui?' 'Why don't you speak to him at once.' Heaut. 3. 1, 1 'Cesso pulsare ostium?' 'Let me knock at the door at once.' 'Tu' is addressed to his enemy, the 'iste' of the narrative.

32. Videlicet, 'no doubt.' Quod esset, 'such as would be': 'quod' is consecutive and therefore is followed by a subjunctive.

30. 1. Magnum ingenium—urbanis: translate, 'L. Lucullus, in spite of all his great natural endowments, all his diligent application to the highest arts, and though he had acquired all liberal learning worthy of a man of noble birth, yet, at the age at which he might most have distinguished himself in the forum, was altogether cut off from civil occupations.'

5. Pietate, 'sense of filial duty.'

6. Paternas inimicitias. 'His first appearance in public life was as the accuser of the augur Servilius, who had procured the banishment of his father, but had in his turn laid himself open to a criminal charge. This species of retaliation was looked upon with much favour at Rome.' Dict. of Biogr. 'Lucullus.'

7. Quaestor. He was Sulla's quaestor in the first war with Mithridates

88 to 84 B.C. and was then left behind by Sulla in charge of the province, when he returned to Rome. Lucullus remained there till 80 B.C.

9. Licebat enim celerius legis praemio, 'for he was allowed by a special law ('legis praemio') to stand before the proper time.'

13. Non modo—superiorum, 'outshone not only the opinion which was universally held of his great qualities, but the glory of all his predecessors.'

15. Laus imperatoria, 'eminence as a commander.'

17. In Asiae pace, 'in the peaceful province of Asia.' Asia here, as usually in Cicero's time, means the Roman province of Asia, that which had been the kingdom of Pergamus, the north-western part of Asia Minor.

19. Non desideravit, 'did not miss,' 'feel the loss of.' Indocilem usus disciplinam, 'the training of experience which no teaching can supply.'

22. Factus imperator, 'a ready-made general.'

23. Divinam, 'superhuman.'

24. Verborum maiorem, 'though Hortensius surpassed him in verbal memory.'

26. In Themistocle. See above, Sect. 1, § 15.

27. Principem Graeciae, 'the greatest man that Greece produced.'

34. Monumentis mandare, 'to record.'

37. Totiusque—apparatu, 'and military equipment and organisation in general.' Ille Rex, Mithridates.

41. Stet, 'flourishes.'

44. Tanta—ingenii, 'all those eminent qualities and talents.'

Peregrinata, 'remained abroad.'

47. Calumnia, 'the intrigues.'

48. Nos consules. Lucullus' triumph was celebrated in 63 B.C., the year of Cicero's consulship.

Introduximus paene, 'may almost be said to have escorted.'

49. Cujus—profuisset. 'Cujus' is to be resolved into 'et ejus.' Translate, 'and of how great service his advice was to me.' 'Profuisset' is in plup. subj. because it is dependent on 'dicerem.' Were it 'dico' or 'dicam' it would be 'profuerit,' and therefore after 'dicerem,' as an historic tense, becomes plup. But it would be wrong to introduce the plup. in English.

53. Communicem, 'combine it.'

56. Haec interiora, 'his more private merits': 'haec' referring to those which he proceeds to enumerate.

60. Nec vero—solum, 'and that too not only.'

Pro quaestore, 'when serving as pro-quaestor.' So 'pro consule,' a pro-consul, 'pro praetore,' a pro-praetor. The compounded substantives are later forms.

63. Sub ipsis pellibus, 'even in his tent.' Cp. Liv. 5. 24 'sub pellibus durare': Caes. B. G. 3. 13 'sub pellibus hiemare,' 'to winter under canvas.'

66. Quumque esset—potuisset, 'and, having such a memory as I have recorded above, he easily learnt by hearing over and over again, what

he could have (would have been able to have) remembered, by hearing even once.'

69. De quibus audiebat, 'on which he heard lectures.' 'Audire' is used absolutely for being a pupil of a philosopher or lecturer. Cp. de Off. 1. 1 'te, Marce fili annum jam audientem Cratippum, 'who have now been Cratippus' pupil for a year.'

71. Personarum, 'characters.'

75. Earum rerum disputationem, 'the discussion of such subjects.

Non ita, 'not particularly.'

76. Quum acceperim, 'having heard.'

80. Nec—requiro, 'I am no longer at a loss for an example (for the study of) either Greek or philosophy.' For the meaning of 'auctor' see note on Sect. 1, § 1; here it means 'one whose example will justify the pursuit.

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